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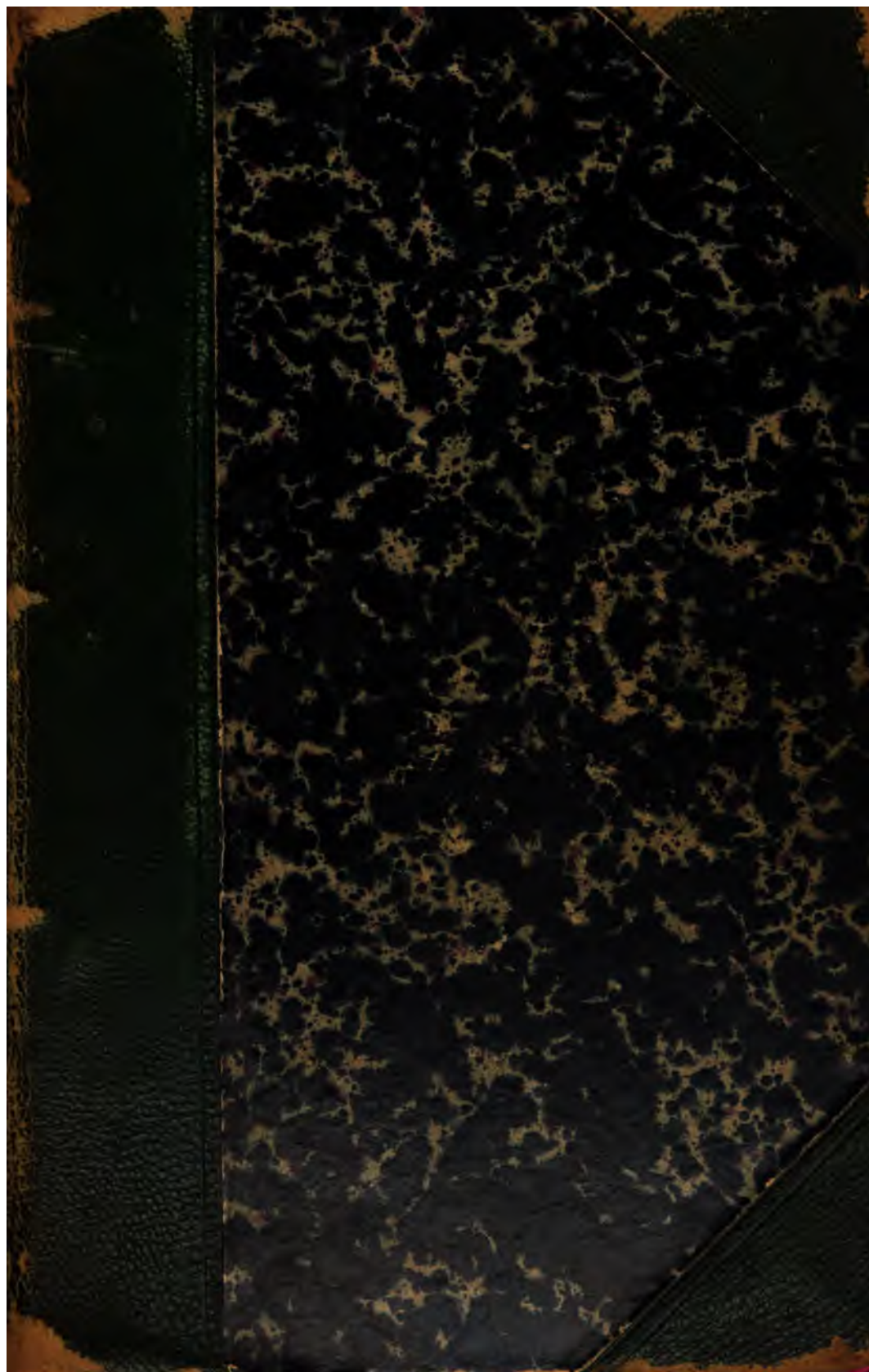
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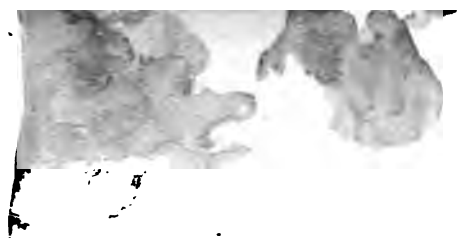
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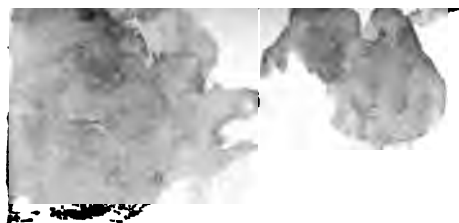
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Early English Text Society

ORIGINAL SERIES. 33.

Subscription

The Book

of the

Knicht of La Tour-Landry,

Compiled for the Instruction of his Daughters ;

TRANSLATED FROM THE ORIGINAL FRENCH INTO ENGLISH
IN THE REIGN OF HENRY VI, AND EDITED FOR THE
FIRST TIME FROM THE UNIQUE MANUSCRIPT
IN THE BRITISH MUSEUM, HARL. 1764, AND
CAXTON'S PRINT, A.D. 1484, WITH AN
INTRODUCTION AND NOTES

BY

THOMAS WRIGHT, Esq., M.A., F.S.A., M.R.S.L. &c. &c.

*Corresponding Member of the Imperial Institute of France
(Académie des Inscriptions et Belles-Lettres).*

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The Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

During the forty-three years of the Society's existence, it has produced, with whatever shortcomings, and at a cost of over £30,000, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money Order, crossed 'Union of London and Smith's Bank,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67 Victoria Rd., Finsbury Park, London, N. Members who want their Texts posted to them, must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the same prices in the Lists; but Members can get back-Texts at one-third of the prices by sending the cash for them in advance to the Hon.

☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26, and 33. Dr. Otto Glauning has undertaken *Sainte Marherete*; and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes.

November 1906.—A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoryus and Cleopas was sketched by Dr. Furnivall last year in his new edition of *Political, Religious and Love Poems*, No. 15 in the Society's Original Series—has promised to give the Society an edition of his MS. prepared by Dr. Hardin Craig of Princeton, and it will be issued this year as No. 132 of the Original Series. The giver hopes that his example may be followed by other folk, as the support hitherto given to the Society is so far below that which it deserves.

The Original-Series Texts for 1905 were No. 127, Part II of *An Alphabet of Tales*, a very interesting collection of stories for Sermons, &c., in English in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum*, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum; No. 128, Part II of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This Part has a full and excellent Index to the whole volume compiled by Mr. J. J. Munro. No. 129, Part I of the englishting, ab. 1450 A.D., of the Deeds in the *Register of Godstow Nunnery*.

The Original-Series Texts for 1906 will be No. 130, Part II of the englishting, ab. 1450 A.D., of the Deeds in the *Register of Godstow Nunnery*, edited from the unique MSS. by the Rev. Andrew Clark, LL.D.; No. 131, *The Brut*, or *The Chronicles of England*, edited from the best MSS. by Dr. F. Brie, Part I, and No. 132, *John Metham's Works* mentioned above.

Among the Texts for 1907 and 1908 will be Part II of *The Brut*, Part III of the *Alphabet of Tales*, edited by Mrs. M. M. Banks, Part III of the *English Register of Godstow Nunnery*, and the *English Cartulary of Oseney Abbey*, edited by the Rev. Dr. Andrew Clark, and Part I of the *Coventry Leet Book*, copied and edited for the Society by Miss M. Dormer Harris—helped by a contribution from the Common Council of the City:—it will be published by the Society as its contribution to our knowledge of the provincial city life of the 15th century. Future Texts will be Part III of Robert of Brunne's *Handlyng Synne*, edited by Dr. Furnivall, with a Glossary of Wm. of Wadington's French words in his *Manuel des Pechez*, and comments on them, by Mr. Dickson-Brown; Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holtzhausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Prof. J. W. H. Atkins of Aberystwyth. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht Capitula of Bp. Theodulf: it is now at press.

The Extra-Series Texts for 1905 were No. XCIV, *Respublica*, A.D. 1553, A Play on the Social Condition of England at the Accession of Q. Mary, edited by Leonard A. Magnus, LL.B.; No. XCV, *The Legend of the Holy Grail* (Part V of Lovelich's *History of the Grail*) by Miss Dorothy Kempe; XCVI, *Myrc's Festival*, re-edited from the MSS. by Dr. Erbe, Pt. I.

The Extra-Series Texts for 1906, &c., will be chosen from No. XCVII, *Lydgate's Troy Book*, edited from the best MSS. by Dr. Hy. Bergen, Part I; No. XCVIII, *Skelton's Magnificence*, edited by Dr. R. L. Ramsay, with a special Introduction; No. XCIX, *The Romance of Emaré*, re-edited by Miss E. Rickert, Ph.D.; *The Harrowing of Hell*, four parallel Texts, re-edited by Prof. Hulme, with an Introduction tracing the history of the Legend from the East; *Ballads and Carols* from Jn. Hyde's Balliol MS., edited by Dr. R. Dyboski; *The Owl and Nightingale*, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. Erbe's re-edition of *Myrc's Festival*, Part II; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Prof. Erdmann's re-edition of *Lydgate's Siege of Thebes* (issued also by the Chaucer Society); Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombryng*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of

the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India); and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. I. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

Later Texts for the Extra Series will include *The Three Kings' Sons*, Part II, the Introduction, &c., by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Soule*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finish all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinage de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,² a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.³ A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library;⁴ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,⁵ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinage* into a prose *Pèlerinage de la vie humaine*.⁶ By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinage de l'Homme*, A.D. 1355 or -6, was englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chancer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been filled up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and

¹ He was born about 1295. See Abbé Gouzer's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

² The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

³ These 3 MSS. have not yet been collated, but are believed to be all of the same version.

⁴ Another MS. is in the Pepys Library.

⁵ According to Lord Aldenham's MS.

⁶ These were printed in France, late in the 15th or early in the 16th century.

manuscript-lover, a complete text of Lydgate's poem has been given. The British Museum French MSS. (Harleian 4399¹, and Additional 22,937² and 25,594³) are all of the First Version.

Besides his first *Pelerinage de l'homme* in its two versions, Deguillville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,⁴ at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the *Pilgrimage of Jesus*, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Treviss's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischnacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Elfric's prose,⁵ Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Elfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancoren Riele*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmeler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einkenel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria,

¹ 15th cent., containing only the *Vie humaine*.

² 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

³ 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Âme*: both incomplete.

⁴ A. 1480, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels, &c.

⁵ Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Elfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, Craig, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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The Book
of the
Knight of La Tour-Landry.

OXFORD

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Original Series

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The Book
of the
Knight of La Tour-Landry,

Compiled for the Instruction of his Daughters ;

TRANSLATED FROM THE ORIGINAL FRENCH INTO ENGLISH
IN THE REIGN OF HENRY VI, AND EDITED FOR THE
FIRST TIME FROM THE UNIQUE MANUSCRIPT
IN THE BRITISH MUSEUM, HARL. 1764, AND
CAXTON'S PRINT, A.D. 1484, WITH AN
INTRODUCTION AND NOTES

BY

THOMAS WRIGHT, Esq., M.A., F.S.A., M.R.S.L. &c. &c.

*Corresponding Member of the Imperial Institute of France
(Académie des Inscriptions et Belles-Lettres).*

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FOREWORD,

BY DR. F. J. FURNIVALL.

WHEN the late Thomas Wright offered to edit the following text for us, I got Mr. Wm. Rossiter, then of the Working Men's College, to copy it, and add the missing bits from Caxton's print of 1484. I also offered to have the proofs of the text read with the originals by a trustworthy man; but Mr. Wright said he would read them himself. Later, Mr. Edmund Brock found several mistakes in the text, and he compiled a list of them, which we issued in a thirteen-page appendix of "Additions and Corrections." On my asking Mr. Wright why he had not carried out his promise to me, to read his proofs with the MS. and Caxton, he said that he did read the first sheet with the MS. and found it so correct that he did not think it necessary to read the rest. This was too bad of him, as the Society was quite ready to pay a good reader to do this part of the Editor's work.

The book having run out of print, one of the Clarendon Press readers made in my old copy of it all the corrections noted by Mr. Brock; and the new proofs to p. 48 were read with the MS. by Miss Evelyn Fox, and the rest by me, I adding a few footnotes from the French. Instead of adding a final *e* for all the *d*, *g*, *h*, *ff*, *n*, of the MS., these letters have been printed as they stand.

In the extracts from Caxton I have had the tagged *d*, *g*, *h*, printed as they (in his fount) are used in his type No. 4*, which (says Blades, ii. xxxvii) made its first appearance among Caxton's types in the autumn of 1483, when he was printing the "Confessio Amantis" and the "Knight of the Tower." In the latter of these

"sig. f introduces the new fount to us; all after, as well as the introductory matter, being in type No. 4 *."—ii. xxxviii.

Though of course some slips are still in the present print, it is an improvement on that of the first edition, and will be sent to all our Members. I have to thank the Oxford Press Reader for many valuable suggestions.

BRITISH MUSEUM,

May 10, 1905.

My young friend, Jack Munro, of the Working Men's College and the Furnivall Sculling Club, has kindly added the much-needed "Contents" to this volume, has written many fresh Notes, and has made a new Glossary, a collection of Phrases and Proverbs (pp. 254-263), and an Index of Subjects (pp. 264-8), for all which we are much indebted to him.

Some of the stories told below are also in the interesting *Alphabet of Tales* edited for our Society by Mrs. M. M. Banks, and in *Mirk's Festial* in our Extra Series, edited by Dr. Erbe.

3 ST. GEORGE'S SQ., NW.,

March 13, 1906.

INTRODUCTION,

BY THE LATE THOMAS WRIGHT.

THE feudal castle of La Tour-Landry, from which the author of the following book received his name, stood between Chollet and Vezins, in the part of the old province of Anjou which lay between Poitou and Brittany, where its ruins are still visible, consisting of a great donjon, or keep, said to date from the twelfth century. The family of our Knight appears to have been established there at least as early as that date. In the year 1200, a Landry de la Tour, lord of this place, is found engaged in a lawsuit relating to lands; and the names of different members of the family are met with not unfrequently during the thirteenth century. M. de Montaiglon, the editor of the original text of the Knight's "Book," who has investigated this question with laborious care, considers that the father of our author was Geoffroy de la Tour, spoken of at the beginning of the fourteenth century as lord of La Tour-Landry, Bourmont, La Galonière, Loroux-Botttereau, and Cornouaille, and who, under the banner of the Count of Anjou in 1336, distinguished himself by his courage in the war with the English.

This Geoffroy de la Tour had two sons, our Geoffroy, who was the eldest, and another named Arquade, who is supposed to have been much younger than his brother. The latter, our Geoffroy de la Tour-Landry, appears from his own account to have been present at the siege of Aguillon in 1346. His name again appears in a military muster in 1363. We know that he married Jeanne de Rougé, younger daughter of Bonabes de Rougé, lord of Erval, vicomte of La Guerche, and chamberlain to the king, but we are unacquainted with the date of this marriage, though in 1371 and 1372, when he composed the following book, he must have been married a sufficient length of time to have sons and daughters of an age to require instruction of this kind.

The name of Geoffroy de la Tour occurs several times between the date of the compilation of his book and the end of the century. In 1378 he sent his contribution of men to the army employed in the siege of Cherbourg, but he did not serve in person on that occasion. In the document recording this fact, he is described as a knight banneret. In 1380 Geoffroy served in the war in Brittany, and we find him again in active service in the September of the year 1383. We learn from another document, that at this last date Geoffroy's first wife, Jeanne de Rougé, was still living; but she must have died within a few years afterwards, for at a subsequent date, which M. de Montaiglon places in 1389, he contracted a second marriage with Marguerite des Roches, lady of La Mothe de Pendu, the widow of Jean de Clerembault, knight. This is the latest mention of the name of our Knight which has yet been discovered among contemporary records; the date of his death is quite unknown, but it probably occurred at some period towards the end of the fourteenth century.

The descendants of Geoffroy de la Tour-Landry appear to have been all active in the turbulent times during which they lived, and through one of them the name became again rather curiously connected with literary history. The Knight of La Tour tells us that he had sons (in the plural); for at the beginning of the book now published he tells us in the original that he had compiled two books, "*l'un pour mes filz, et l'autre pour mes filles*¹;" and in two other passages of the present book, addressing his daughters, he refers to the book he had compiled for their brothers, "*ou livre de voz frères*²." Caxton, in his printed translation, has given us at the

¹ "Et pour ce ay-je fait deux livres, l'un pour mes filz, et l'autre pour mes filles pour aprendre à romancier."—*Le Livre du Chevalier de la Tour*, edited by M. de Montaiglon, p. 4. "And therfor y have made .ij. bokes, one for my sones, an other for my doughtres, forto lerne hem to rede."—*The Book of the Knight*, English translation, p. 4 of the present volume.

² "Comme vous le trouverez plus à plain ou livre de voz frères."—*Le Livre du Cher. de la Tour*, chap. lxxxix. p. 175. "Si comme vous le trouverez ou livre que j'ai fait à voz frères." "As ye shal finde it more plainly in the boke of youre bretheren."—*The Book of the Knight*, chap. lxxxix. p. 115 of the present volume.

conclusion a little more precise information on the subject, when he makes the good Knight refer his daughters to the other book in the words, "as hit is reherced in the booke of my two sonnes¹." The passage represented by these words of Caxton is not found in the known manuscripts of the French text; but we may be tolerably certain, from Caxton's known exactness, that it existed in the manuscript of which he made use, and we are justified in assuming that, at the time when Geoffroy de la Tour-Landry compiled this book, that is, in 1371, he had two sons. He has in no instance mentioned the number of his daughters, but the manuscripts of the original text are ornamented with illuminations, and in these the Knight is always represented as attended by three daughters, for which number the illuminators had no doubt satisfactory authority. Of the history of these daughters we know very little. One of them, Marie de la Tour-Landry, married, on the 1st of November, 1391, Gilles Clerembault, the son of her father's second wife by her former husband. Marie de la Tour left no issue, and died before 1400, as in that year Gilles Clerembault married a second wife.

This intermarriage of the two families appears to have been a favourite idea of Geoffroy de la Tour-Landry, and was perhaps a mere question of family interest. Charles de la Tour-Landry, who was Geoffroy's eldest son, was married first to Jeanne de Soudé, but this union appears not to have lasted long, for, after her death, Charles married in January, 1389, Jeanne Clerembault, the daughter of his step-mother, and sister of his brother-in-law. Charles de la Tour-Landry was slain at the battle of Azincourt, in October, 1415. There is some confusion in the family history at this time, through the imperfection of the genealogies; but a Geoffroy de la Tour, who was at the siege of Parthenay in 1419, and a Hervé de la Tour, who served in the wars near the same period (his name occurs in 1415 and 1416), are conjectured to have been sons of the author of our book. Charles de la Tour-Landry

¹ See the present volume, p. 205.

had five sons. The name of the eldest is uncertain, but he is said to have been with his father at Azincourt, and to have died of his wounds soon after the battle. As he died childless, his brother Pontus, the second son of Charles, remained the head of the family. The three other sons, Thibaud, Raoulet, and Louis, died without children. They had at least one sister, who formed a rather high matrimonial connection.

The family appears now to have been at its greatest height of prosperity and glory. Pontus de la Tour-Landry is cited as knight, lord of La Tour-Landry, of Bourmont, and of Loroux-Bottereau, and baron of Bouloir in the Vendômois; he appears in a record of the year 1424 as giving to the prior and convent of St. Jean of Anvers the tithe of grain in his estate of Cornouaille, and he seems to have held other considerable territories in Brittany and elsewhere. He was not unfrequently employed in public affairs, and was present at the battle of Formigrey in 1450. It is only necessary on the present occasion to say that Pontus had a daughter and a son, and that the latter, who was named Louis, had four sons, none of whom left issue; so that with them the male line of La Tour-Landry became extinct.

All the older great feudal families prided themselves on tracing their descent to the chieftains of the fabulous ages of society; and usually each of them had his family romance, which told the story of the primeval heroes of his house, and which was no doubt frequently read by his clerk or chaunted by his minstrel for the edification of his family and his guests. These formed what were called the *Chansons* or *Romans de Geste*, which were so numerous in the twelfth and thirteenth centuries, the period when feudalism had reached its greatest development. As feudalism was gradually falling from its original character, the composition of such family romances went out of fashion, and we know of but a small number of instances at periods subsequent to those just mentioned. Thus, at a much later date, in the latter half of the fourteenth century, the family of Lusignan gratified its pride by employing a writer

named Jean d'Arras to compile the romance of Melusine, according to which the lords of Lusignan derived their descent from the marriage of one of their great chiefs of early times with a fairy, named Melusine, who every Saturday took the form of a serpent. Pontus de la Tour-Landry was one of the very latest who imitated this example. Ambitious, probably, of rivalling the fame of the Lusignans, he appears to have employed some "clerk" like Jean d'Arras to compile the Roman de Ponthus, intending especially to glorify his own particular name. It is a romance of little merit, but appears to have been at one time rather popular, as it was often printed. Ponthus is represented as having been the son of the king of Galicia and of his amours with the fair Sidonia, daughter of the king of Brittany, where part of the ancestral possessions of the lords of La Tour lay. Most of the distinguished companions of Ponthus came from this side of France, and the first of them, and the one who figures most prominently, bears the significant name of Landry de la Tour. The scene is laid in Galicia, Brittany, and England. It is curious now chiefly as forming an incident in the literary history of the Middle Ages.

Far differently interesting is the book which the great grandfather of the real Ponthus, our Geoffroy de la Tour-Landry, compiled himself for the instruction of his daughters. Its interest is the greater from the care its author has taken to make us acquainted with the circumstances and feelings under which it was composed. The good Knight had, as already stated, three daughters, who had been left motherless, and for whose success in the world he naturally felt anxiety. He undertook, therefore, to write a treatise for the purpose of instructing them in all those mental qualities which, in the fourteenth century, were looked upon as constituting the character of a pure and perfect lady. His care to inform his readers in all the particulars relating to the origin of his book is, indeed, quite curious. He lets us know the date when he began it, and that at which it was ended.

He says that the idea of it came into his head as he was indulging in somewhat melancholy pensiveness in his garden at the close of the month of April in the year 1371¹; and we learn from two other incidental statements in the original text that it was completed in the year 1372. In the forty-ninth chapter he tells an anecdote which, he says, happened in the same year in which he was writing—*en cest an, qui est l'an mil trois cens lxxij*²; and in another passage he speaks of the battle of Crécy as having taken place twenty-six years ago—*il y a xxvj ans*; which, as that battle was fought on the 26th of August, 1346, would give us the same date of 1372. He further tells us in his introduction that he employed ~ in compiling it two priests and two clerks³, whose work appears to have consisted in collecting illustrative examples and anecdotes from different writers. Every one acquainted with medieval literature knows how general was this practice of teaching morals and religion through popular stories and short historical narratives. M. de Montaignon has further pointed out the fact that the author had commenced his book in the intention of following another practice which was very popular in the literature of this period—that of composing books of instruction in verse. He has shown that in the original the prologue was written in verse, and that the rhythm, and even in great part the rhymes of this verse, are preserved almost perfectly in writing it as prose, until nearly the end of this prologue, when the Knight suddenly tells his readers that it is his design to write it, not in verse, but in prose, that he might be able to write less diffusely, and more simply and easier to be understood: “*que je ne veulx point mettre en rime, ainçois le veulz mettre en prose, pour l'abrégier et mieulx entendre*,” or, as our English translation expresses it, “but y wolde not sette it in ryme, but in prose, forto abregge it, and that it might be beter and more

¹ See p. 1 of the present volume.

² P. 103 of M. de Montaignon's edition; it is omitted in the translation we here publish.

³ See p. 3 of the present volume.

plainly to be understood¹." A very large proportion of the stories given by Geoffroy de la Tour-Landry are taken from the Scriptures and from the lives of saints and other similar productions; but, like other moralists of his age, he adopted the stories of the fabliaux, and the tales of the popular conteur, whenever they seemed to suit his purpose, and in his choice he has not rejected some which were better fitted by their want of delicacy to the ears of his contemporaries than to those of modern times. There then existed very little of refinement in word or thought, and, in the best society, both sexes often conversed in terms and on subjects which are in strange discordance with our modern sentiments.

No doubt under the pretext of instructing his own daughters, Geoffroy's design was to write a treatise on the domestic education of women, and his plan appears to have extended still further, and to have been intended to embrace the other sex also. We learn positively from several passages in the present book, that he had already compiled a similar book for the use of his sons, and, from the way in which he speaks of it, the compilation of this other work must have preceded the book for the instruction of his daughters by some years. "And therefor," he says at the end of his prologue, "y have made .ij. bokes, one for my sonnes, an other for my doughtres²." In another place, in warning his daughters against drunkenness, he says, "as ye shal finde it more plainly in the boke of youre bretheren³;" and again, at the close of the book, in Caxton's translation, the knight is made to say, "as hit is reherced in the booke of my two sonnes⁴." At least one other allusion to this book is found in the French text; yet, strange to say, nobody has ever heard of the existence of a copy of this treatise for the instruction of the Knight's sons, nor has any trace of it ever been discovered except in the mention of it in the book of which the translation is now published.

¹ See p. 3 of the present volume.

² See p. 4 of the present volume.

³ See p. 115 of the present volume.

⁴ See p. 205 of the present volume.

The book which Geoffroy de la Tour-Landry compiled for the instruction of his daughters, on the contrary, appears to have become extremely popular. Nearly a dozen copies of the original text are known to exist in manuscript, of which seven are in the Bibliothèque Impériale in Paris, and one in the Library of the British Museum. One or two of them date at least as far back as the beginning of the fifteenth century, and two are adorned with illuminations. In the year 1514, the first printed edition of the French text was published in Paris, by Guillaume Eustace, the king's printer. A second appeared no long time afterwards printed by the Veuve Jehan Trepperel, apparently copied from the edition of Guillaume Eustace. Both are very incorrect.

No other edition of the original text of this Book of the Knight of La Tour-Landry was printed in French until it was included in 1854 by Jannet in the series so well known as the Bibliothèque Elzévirienne. This critical edition was produced under the care of one of the well-known scholars of the medieval literature of France, M. Anatole de Montaiglon, now Secretary of the École des Chartes. M. de Montaiglon has given us, in a very portable and convenient form, a good and correct text, formed chiefly upon the oldest of the manuscripts preserved in the Bibliothèque Impériale and upon the manuscript in the British Museum (MS. Reg. 19 C vii), collated more or less with the others. It is accompanied with notes, and with a rather elaborate introduction, to which I gladly refer my readers.

The popularity of this book soon extended to foreign lands, and it was translated into several languages. The two earliest printed translations appeared in Germany and England very nearly at the same date. The German translation, made by a knight named Marquard vom Stein, was first printed in a folio volume at Bâle in 1493, under the title of *Der Ritter vom Turn, von den Exempeln der Gotsforcht vnd Erberkeit* (The Knight of the Tower, of Examples of Piety and Honour). It forms a large and very handsome volume, with a great number of engravings

on wood. The Book of the Knight of the Tower seems to have taken greatly in Germany, and it went through rather numerous editions between the date of this of Bâle and the middle of the sixteenth century. It has been reproduced much more recently, in fact so late as 1849, edited by Professor O. L. B. Wolff, as one of the volumes of popular romances published by the bookseller Otto Wigand of Leipzig. The first edition in English, as we are informed in the colophon at the end, was translated by our first printer, William Caxton, and printed by him. He tells us himself, in this colophon, that the translation was finished on the first of June, 1483, and that the printing was completed on the last day of January, in the first year of the reign of King Richard III. As Richard III ascended the throne on the 26th of June, 1483; as the January in which the book was printed must have followed the June in which the translation was completed; and as we know that in the reckoning of this time the days from the 1st of January to the 25th of March were considered as belonging nominally to the former year and not to the year following, it means, of course, that Caxton's translation was printed and ready for publication on the 31st of January, 1484; so that the publication of the German translation had preceded it. I enter into these particulars merely because it has been asserted that the date of the publication of Caxton's translation of the Knight of the Tower was January, 1483, and not January, 1484. It is a very singular circumstance that, although Caxton's translation of the Book appears to have been widely read in England in the sixteenth century, it was never reprinted.

There existed, however, an English translation of the Book of Geoffroy de la Tour-Landry long anterior to that of Caxton, though it was never printed. It is anonymous, and we have no means whatever of ascertaining the name of the author, or, in fact, anything whatever of its history. It is contained in a manuscript in the Harleian collection in the British Museum (MS. Harl. No. 1764), forming a large thin volume, in double columns,

in a good formal writing of the reign of King Henry VI, so that it is not only part of a manuscript made for a person of some rank and importance, but of a volume which no doubt contained other treatises. This translation is in many respects superior to that of Caxton. The latter is so strictly and often so nakedly literal, that in following the words Caxton has sometimes lost the sense of the original, and this is carried to such a degree that it would be easy to identify the particular manuscript which Caxton followed if it were in existence. The anonymous translation of our manuscript, on the contrary, displays much more freedom, and is more correct. This earlier translation, moreover, furnishes a far more elegant and interesting monument of the English language in the fifteenth century. It is for these reasons that I have chosen it for the text of the present volume. Unfortunately, it is an imperfect manuscript, for there are one or two lacunæ in the body of the work, and it is truncated at the end by nearly one-fifth of the whole. Under these circumstances, the only resource was to supply from Caxton's text the parts which are wanting in the inedited manuscript.

In other respects, I have endeavoured to give as good an edition of the original manuscript as I could, and I have added a few illustrative notes to such points as seemed to require explanation. In forming my text, I cannot but acknowledge with thanks the assistance I have received from the excellent transcript and collation made by William Rossiter, Esq., to whom also the reader owes the side-notes and head-lines.

THOMAS WRIGHT.

SYDNEY STREET, BROMPTON,

July 13, 1867.

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BY J. J. MUNRO.

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¹ Note that our Chapter XLVII—XLIX corresponds with Chapters XLVII to LII in the French, Montaignon's edition.

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of lords and fellows. No woman can serve both God and love; and it is in the church itself that temptation is strongest. The devil entered once into the body of a damned woman who then performed false miracles, so that the pagans called her goddess, and worshipped her. This was Venus, whose art is evil love. She caused the ravishing of Helen, and all its subsequent war. Women should therefore beware of her. Besides this, many men are deceitful beguilers of women, and, after wronging them, mock them 172

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The Knight then asks, will ye not permit, that after their marriage, our daughters may, out of their love, find happiness, and exalt some man to higher things? 179

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¹ Referring to the Knight's history in Chapter XIII, p. 18.

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CHAPTER CXXXVIII.

The first was that he should take no office of the king, if he had sufficiency without it; for it is good to escape the treachery and waywardness of men. The second was, that he should spare no man justly condemned to death; for in so doing he would become a participator in the man's after crimes 195

CHAPTER CXXXIX.

The third was, that he should make a test of his wife, to see whether she could keep his counsel; for women who cannot do so are a source of danger. So Cato the father died; and Cato the son kept for a while the precepts of his father, but afterwards forgot them. He accepted an office in the state, and he saved a thief from hanging . 195

CHAPTER CXL.

Cato then remembered the wise words of his father, and resolved not to leave undone the remaining instruction. He therefore told his wife, by way of great secret, that in a fit of anger he had killed the emperor's son, and served up his heart in spices for the emperor and empress to eat. The wife made great sorrow, and was induced to tell the story to a friend. The friend informed the empress, and so the emperor came to hear of it. Cato was ordered to be hanged in the midst of Rome, but prevailed upon the officers to defer his execution until the morrow. This was done; Cato, meanwhile, sent a squire to the knight that kept the emperor's son, that the son might be brought to Rome in time to save him 196

CHAPTER CXLI.

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And on the morrow Cato got the hangmen to hide themselves for several hours; but at the appointed time he was conducted to the gallows before the people who loved him so well, all of them sorry for him, and many of them sorry that he could have done such a crime. When, however, the gallows was reached, no hangmen could be found: and here came forward the thief whose life Cato had saved, and offered himself to fill the hangman's office. But just then a great shout arose 200

CHAPTER CXLII.

And the people saw a troupe of horsemen riding towards them, and with them the emperor's son. The boy released Cato, set him on his horse, and led him to his father's palace, where he met his father, and reproved him for his summary sentence. Cato then described how his father, when dying, had given him his three precepts 201

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And gave them again, with more copious reasons in their support. He then described the whole course of events given above, and spoke of his wife's betrayal of his secret 202

CHAPTER CXLIV.

After which he resigned his office. But the emperor rewarded him well, and he was held in great esteem. This is then an example that a wife should keep her husband's counsel; for, as the shaft from the bow, so is the word from the mouth, that once flown, may never again be recalled. So we ought to remember the words of Solomon, who advises deliberation before speech, and think of the many ills that come from thoughtless speaking 204
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The Book of the Knight

of

La Cour-Landry.

[HARLEIAN MS. 1764, BRIT. MUS.]

PROLOGUE.

IN the yere of the incarnation of oure lord M^r iij^e lxxj, as y [Fol. 1. col. 1.]
was in a gardin, al heui and full of thought, in the shadow, In April A.D. 1371 I was in a garden, "sad and full of thought,"
about the ende of the monthe of April, but a liteñ y reioysed
4 me of the melodie and song of the wilde briddes; thei sang
there in her langages, as the Thrustil, the thrusshe, the nyting-
gale, and other briddes, the whiche were full of mirthe and
ioye; and thaire suete songe made my herte to lighten, and
8 made me to thinke of the tyme that is passed of my youthe,
how loue in gret distresse had holde me, and how y was
in her seruice mani tyme; full of sorugh and gladnesse, as mani
lovers ben. But my sorw was heled, and my seruice wel ysette and
12 quitte, for he gaue [me a fayr] wyff, and that was bothe faire
and good¹, [whiche had² knowleche of alle honoure, alle good, and
fayre mayntenynge,] and of all good she was beñ and the floure;
and y delited me so moche in her that y made for her loue songges,
16 balades, rondelles, virallës, and diuerse nwe³ thinges in the best
wise that y couthe. But detñ, that on all makithe werre, toke
her from me, the whiche hathe made me haue mani a soruful
I made songs and ballads for my wife till she died 20 years ago, to my great sorrow.

¹ Part of the first column is scarcely legible, and I have been obliged to insert a few words from Caxton's translation.

² Caxton has "hath." The whole sentence in Caxton reads thus: But alle myn euylles haue rewarded me. Sythe that the fayre and good hath gyuen to me/ whiche hath knowleche of alle honoure/ alle good/ and fayre mayntenynge/.

³ MS.

thought and gret heuinesse. And so it is more than .xx. yeere that I haue ben for her ful of gret sorugh. For a true lover is hert *forgetith neuer the woman that enis he hathe truli loued.

* [Fol. 1, col. 2.]

When in the garden there came to me my three daughters, about whom I had great desire that they should "turn to good;"

And as y was in the saide gardein, thinkynge of these thoughtz, 4 y sawe come towardes me my .iiij. daughters, of the whiche I was joyfull, and had grete desire that thei shuld turne to good and worshiþe aboue all ertheli thinges, for thei were yonge, and had but tendir witte; and so atte the begynnyng a man 8 aught to lerne his daughters with good ensaumples yevinge, as dede the quene Proues of Hongrie, that faire and goodly chastised and taught her daughters, as it [is] contened in her boke. And whanne my daughters come towardes me, I be- 12 thought me of the tyme whan that y yede and rode with my felawes in Paytoir and other diuerse places that y had ben

and I remembered how my "fellows" had behaved to women in the time of my youth,

in. And also y bethought and remembered me that my felawes comened with ladies and gentil-women, the whiche praied hem 16 of loue, For there was none of them that might finde, lady or gentill-woman, but thei wolde praie her; and yef that one wolde not entende to that, other wolde anone praie. And whethir thei had good ansuere or euell, thei raught neuer, for 20 thei had in hem no shame nor drede for the cause thei were so used. And therto thei had faire langage and wordes, for in eueri place thei wolde haue hadd her sportes and thei might. And so thei dede bothe deseieue ladies and gentilwomen, and 24 bere forthe diuerse langages on hem, som true and som fals,

from which had come much scandal,

* [Fol. 1b, col. 1.]

of the whiche there come to diuerse gret defames and sclaundres withoute cause and reson. And there is not this day *no gretter treson thanne a gentil woman to yeue her 28 self to a traitour fals churle, blamed with vices, for there ys mani of hem deceiued bi the foule and grete fals othes that the fals men vsen to swere to the women; for y haue herd my felawes suere ofte diuerse fals othes, and y asked hem whi thei 32 forsuore hem, saieng that thei loued euerich woman best that thei spake to. For y saide vnto hem, "Seris, ye shulde loue,

despite all my reproving.

† hole in MS. nor be aboute, to haue but one." But wha[t]† y saide vnto hem, it was neuer the beter. And therfor bi-cause y sawe atte 36

- that tyme the gouernaunce of hem, the whiche y douted, that tyme yet regnithe, And ther be suche felawes now or worse, And there be still men as bad, or worse.
- And therfor y purposed to make a litell boke, in the whiche Therefore, for the guidance of my daughters, I proposed to make a little book about good and evil women,
- 4 y wolde write the good condicions and dedes of ladies and gentill-women, that for her goodnesse were worshipped, honoured, praised, and renomed the tyme passed, and euer shall be, for her weldoinge and goodnes, to that entent that my doughtres
- 8 shulde take ensaumples of faire continuaunce and good manere. And also y wol make write the manere contrarie of goodnesse, the whiche is "called the boke of hurtinge of euell women, that hathe vsed to do euell, and had blames," to that entent that who
- 12 so luste may kepe hem from harme ther thei might erre, as thei that yet be blamed, dishonoured, and shamed. & for these causes aforesaid, y thought to make this litell boke to my yong doughtres, wherupon thei might rede and studie, to that entent that they
- 16 that thei might lerne and see bothe good and *euell of the * [Fol. 1b, col. 2.] might know good and evil. tyme passed, and forto kepe hem in good clenness, and from all euell in tyme comyng. For there be such men that lyethe and makithe good visage and countenaunce to women afore hem,
- 20 that scornithe and mockithe hem in her absence. And therfor it is harde to knowe the worlde that is now; and ther [for] the resones that y haue saide you, y parted and yede oute of the gardein, and fonde in my way .ij. prestes and .ij. clerkes that
- 24 y had. And y said to hem that y wolde make a boke of ensaumplers, for to teche my doughtres, that thei might vnderstond how thei shulde gouerne hem, and knowe good from euell. Going out of the garden, I met two priests and two clerkes, and I told them I would make a book of examples for my daughters, and bade them find me examples in the Bible and various histories,
- And so y made hem extraie me ensaumplers of the Bible and
- 28 other bokes that y had, as the gestis of kingges, the cronicles of Fraunce, Grece, of Inglond; and of mani other straunge londres. And y made hem rede me eueri boke; And ther that y fonde a good ensaumples, y made extraie it oute. And thanne
- 32 y made this boke. But y wolde not sette it in ryme, but in prose, forto abregge it, and that it might be beter and more plainly to be understond. And y made this boke for the gret loue that y had to my said doughtres, the whiche y loued as
- 36 fader aught to loue his child, Hauing hertely ioye to finde wayes

All parents
should teach
their chil-
dren,

* [Fol. 2,
col. 1.]

wherefore I
made two
books, one
for my sons
and the other
for my
daughters.

to stere and turne hem to goodnesse and worshippe, and to loue
and serue her creatoure, And to haue loue of her neighbours
and of the world. And therfor all faders and moders after
good nature aught to teche her children to leue all wrong and 4
euell waies, and shew hem the true right * weye, as wele for the
saluacion of the soule as for the worshippe of the worldely bodi.
And therfor y haue made .ij. bokes, one for my sones, an other
for my doughtres, forto lerne hem to rede. And in reding, it 8
may not be but that thei shall kepe with hem som good en-
saumple forto flee euell and withholde the good. For it shall
not be posible but sumtyme thei shall haue mynde on sum
good ensaumple, sum good doctrine of this boke, whanne thei 12
knowe or here speke here-after, as thei fall in the rewe vpon
sum spekers of suche matiers.

[CHAPTER I.]

The mirror of
the first read-
ing.

It is a good
thing for
people to see
themselves in
the mirror of
old stories.

I have great
desire that ye
turn your
hearts to God.

* [Fol. 2,
col. 2.]

The mirrour of the furst reding of these histories.

HIt is a noble and a faire thinge for a man or a woman 16
to see and beholde hem-self in the mirrour of auncient
stories, the which hathe ben wretin bi oure Aunsetters forto
shewe us good-ensamples that thei dede, to leue and to eschewe
the euell. And, doughtres, y saie this for y am olde, and haue 20
leued longe, and see moche more of the world thanne ye. And
therfor a parti, after my science, whiche is not ¹gret, y will shew
you, for y haue gret desire that ye turne youre hertis and thoughtis
to drede and to serue God; for he thanne wol sende you good 24
and worship in this world, and in the other. For in certayne all
the verray good and worship honest of man and woman comithe
of hym only, and of none other, And yeuith longe lyff and
stont in this terreyne and wordly [*sic*] thing like as hym lust, for 28
all liethe in his plesir and ordinaunce. And also * he yeuith and
yeldithe, for the good service that is yeue and do to hym, the
double an hundred tymes. And therfor, doughtres, it is good to
serue suche a lorde that gardoneth his seruauant in suche wise. 32

¹ "whiche is not" is repeated, by mistake, in the MS.

[CHAPTER II.]

ANd, therfor, the first werke or labouré that a man or a woman shulde be-ginne, is to serue God; atte eueri tyme he awakithe he ought to yeue God reconisaunce, bi thought
 4 or praier, that he is his lorde, creatour, and maker. And whanne he arisithe, to saie his matenis, or oresones, yef he be a clerk, yelding hym thankinges and preisyngges, as to saie *Laudate dominum omnes gentes, &c.*; *Benedicamus patrem*
 8 & *filium*; and to saie praiers and thingges that is praising and thanking to God. For it is an higher and more digne thinge
 12 thanking is seruice of aungeles, that euer praisithe and worshipithe God; and it is beter to thanke God thanne to requere hym, for he wote beter what nedithe man or woman thanne hem self. After, ye aught to praie God for the soules that
 16 ben dede, eueri day or ye slepe; for yef ye do, the dede praiethe for you. And for-yete not to praie to the blessed virgine Marie, that day and night praieth for us, and to recomaunde you to the seintes and santas. And whanne this is done, thanne ye
 20 may slepe the beter. And also y[e] oght to praie eueri tyme that ye wake; and ye aught not forgete it that tyme. Also praie for the dede, of the whiche y will tell you an exsauple, how it *is good to thanke God, and to praie for all cristen soules
 24 that ben dede, atte all tymes that ye wake.

A man's first work should be to serve God,

and to pray, for

it is better to thank God than to seek things from him.

Also pray every time ye wake.

* [Fol. 2b. col. 1.]

[CHAPTER III.]

HIt¹ is contened in the stori of Constantine-noble, ther was an emperoure hadd' ij. daughters, and the yonggest had good condicones, for she loued wel God, and praied hym, atte
 28 all tymes that she awaked, for the dede. And as she and her suster laie a-bedde, her suster awoke, and herde her in her praieres, and scorned and mocked her, and saide, "hold youre pees, for y may not slepe for you." And so it happed

An emperor had two daughters,

and the youngest kept the eldest awake by her prayers.

¹ MS. "Alt."

And two
knights came
to lie with
them;
and the one
who came to
the youngest,
saw a thou-
sand dead
bodies, and
ran away,

but the other
begat the
elder sister
with child,

and her father
put him and
her to death;
but the
youngest
sister was
saved.

* [Fol. 2b.
col. 2.]

and married
a king of
Greece.

that youthe constreyned hem bothe to loue .ij. bretheren, that were knightes, and were goodly men. And so the susteres tolde her counsaile eche to other. And atte the laste thei sette steuen that the knightes shulde come to lye bi hem bi night 4 priuely atte sertaine owre. And that one came to the yongest suster, but hym thought he sawe a thousand dede bodies about her in shetis; And he was so sore afraied and aferde, that he ranne awaie as he had be oute of hym selff, and caute the 8 feuers and gret sikenesse thorough the fere that he had, and laied hym in his bedde, and might not stere for siknesse. But that other knight come into that other suster withoute letting, and be-gate her with childe. And whanne her fader 12 wost she was with childe, he made cast her in-to the Riuer, and drenche her and her childe, And made to scorch the knight quicke. Thus, for that delyt, thei were bothe dede; But that other suster was saued. And y shall tell you on the morw it 16 was in all the hous how that *one knight was sike in his bedde; and the yongest suster yede to see hym, and asked hym wherof he was sike. "As y wende to haue entered be-twene the curteynes of youre bedde, y sawe so gret nombre of dede men that y was 20 nigh wode for fere, and yet y am aferde & afraied of the sight." And whanne she herde that, she thanked God humbly, that had kept her from shame and distruccon; And from that forwarde she worshipped and praied God devoutly atte all tymes 24 that she awaked, and al wey [kept] her selff clene and chaste. And not longe after, a kinge of Grece wedded her, And was continued a good woman and a deuoute, and had a good name; and thus was she saued, as ye haue herde, forto worshippe and praie to 28 God for the dede. And her eldest suster, that mocked her, was dede and disworshipped, as ye haue herde. And therfor, daughters, be-thenke you on this exsauple whan ye wake, and slepe not till ye haue praied for the dede, as dede the 32 yongest daughter. Yet y wolde ye knew an exauple how a lorde¹ wolde haue a gentill-woman, bi faire or be force, for to do his foule lust with her.

¹ "how a lorde" is repeated, by mistake, in the MS.

[CHAPTER IV.]

Of the knight that folued the gentill-woman into the
busshe.

Of a knight
who would
have a gentle-
woman by
force, and
followed her,
but she prayed
for all Chris-
tian souls,

H It happed that the lorde made spie hōw the gentill-woman
4 was gone to hide her in a busshe for fere of hym; And
there she saide "dirige" for all cristen sowles. And he come
thedir forto fulfēt his foule delit, and wende forto haue touched
her, hym thought he sawe more than x M^t dede folk about her :
8 and kepte her, * And therfor he ranne awaye. And he sende
to her, and sware to her that he wolde neuer requere her of
no suche materēs, for she had to kepe her a ferdfulst companie.
And she saide, "y had none with me, saue atte that tyme y saide
12 "dirige" for all cristen sowles." But she thought that thei were
tho that kepte her. And therfor it is good to prairie for the dede
atte all owres.

and he saw
ten thousand
* [Fol. 3,
col. 1.]
dead bodie,
and ran
away;

therefore it is
good to pray
for the dead.

[CHAPTER V.]

FAire doughtres, whanne ye arise, enterith into the high
16 service of the high lord Ihesu, and saithe youre matenis
and youre service with good herte, and thenke not on none
other worldly ocupaciones in that tyme as ferforthe as ye
may, for ye may not goe two waies atte onis; as the wise man
20 saithe, "as good is he that herithe and understondithe not, as
he that huntithe and takithe not." And therfor he that saithe
a pater noster and praiers, and thinkithe of worldely thinges and
ocupaciones, his praiers profiteth not; for praiers ben celestiall
24 thinges, and holy writte saithe "beter were a shorte orison,
saide with good deuoute herte, thanne gret long matenis, saide
withoutte deuocion, and thinke on worldli ocupaciones." But
the more ye saie deuoutly and with good hert, the more merite
28 ye haue. And, as holi writte makithe mencion, "like as the
dewe of Aprill temperithe the erth and makithe it fructife, so
praiers to God makithe man and woman to be enhaunsed;" as
ye may see in holy legendis of seintes, confessours, uirgines,

When you
rise, say your
matins, and
think not on
worldly
things;

for "as good
is he that
heareth and
understand-
eth not, as he
that hunteth
and taketh
not."

Prayers to
God are like
the dew of
April,

and holy women that made her bedes of cutting of vynes and other thingges, that shulde cause hem the lasse to *slepe and to haue rest, to that entent that thei might praië and entre in orisones, and in good seruice, the whiche thei were in 4 day and night. And for her laboure thei wanne hem heuene; and God hathe and dothe shewe for hem gret miracles, and so he gardonith his seruice an hundred tymes double. And therfor, good doughtres, saithe *your* matenis and praiers with- 8 oute thinking saue only of God, deuoutly and with good hert; And that ye saie hem fasting; for a full stomake may not be holy & perfity humble and deuoute. And after, herithe all the masses that ye may, for gret profit and good ye shull haue 12 therof of God, of the whiche y wolde tell you an example.

* [Fol. 3.
col. 2.]

therefore say
your prayers
thinking only
of God,

and hear
masses,

[CHAPTER VI.]

of which I will
tell you an
example of a
knight that
had two
daughters.
The eldest
always prayed
fasting,

but the
younger was
wilful, and
fond of eating.

She was
wedded to a
knight,

* [Fol. 36.
col. 1.]

who tried by
fair words to
teach her
better, but in
vain;

Ther was a knight that had two doughtres, the eldest of his furst wiff, and that other of the secounde. And she of the furst wiff was wonder deuout, for she wolde neuer ete nor 16 drinke till she had saide her matenis and her seruice, And herde all the masses that she might here in the chirche that she was Inne. And the yongger was so cherished that she dede what she wolde; And as sone as she had herde a litell masse, and saide .ij. 20 or .iij. pater noster³, she come into the warderobe to ete browesse or sum other mete; and till she had broken her fast, she saide her hede oke; but hit was but euel of custumance. And also she wold haue rere sopers whanne her fader and moder was 24 a-bedde. And thus she leued till she was weddid to a knight, wyse and malicious, that had knowlache of her maners, that were euell bothe for bodi and soule. And thanne the *knight taught her, with goodly wordes and softe, that she dede euell to lede 28 suche lyff. But it was neuer the beter for no teching nor faire wordes, for she wolde not be chastised. But it be-fell on a tyme that her husbonde had slept his furst slepe, and groped, and wende to haue his wyff bi hym, but she was arisen and 32 gone; But he was wrothe, and caste on hym a mantell furred

- with graie, and rose, and yode into a warderobe that his wiff was in, and other women, and .ij. of his men synging and crienge, iaping, and plaieng, making suche noise that unnethe thei might haue herde the thundre. And one of the men helde his honde vnder one of the womannes clothes; and that sawe the goodman, that hadd'a staffe in his hande, and smote that man on the shuldre, and the staf brake, that was drie: and the pece and the splinter¹ therof lepte, and smote oute the ladies eye, thorough whiche misauenture the lady was oneyed. And for that foule mayme her husbonde kiste away his herte from his wyff, And loued an other, in suche wise that euer after the housholde yede to not. And this behapped her for the misgouernance aboue-said, to ete and make suche reueñ out of tyme bothe bi the morw and atte night, for the whiche she lost her eye, and her husbondes loue, and the housholde stroied; and therfor it is good to saie matenis and here masse fasting, for usage makithe custume, for, "sette a colte in aumblyng ringes, he wil use it whiles thei aren on." But it happed other wise with her suster, for she acustomed her selff of youthe to serue God deuoutly in the *chirche, and saie her matenis and here her masse fastinge; and therfor God gerdonithe her, and gaue her a riche knight and a puissaunt, and [they] leued longe togederes worshipfully. And after it happed that the fader come to see his daughters, and atte the Eldestys hous he was receiued worshipfulli, with gret richesse, ioye, and gladnesse, and atte the yongest doughtres hous it was turned up-so-doun, and all unthrifi, and she oneyed. And whanne the fader come home to his hous, he chidde his wiff, saieng that she had lost his daughter for leting her haue to moche her wilf, and to lete her goormaunde oute of tyme. And bi this exsauple it is good to serue God and here masse, whanne folke may, fastinge, and lyue tempered and moderat lyff, and ete and drinke atte oures in due tyme, as about prime, and sope atte oure couenable after the tyme of the yeere; for suche lyff as ye wilf contynue, use you to in youre youthe, ye shal be by youre flesshe constreined to kepe in youre age.

and one night he found her in a wardrobe with men and women, sing- ing and play- ing;

and he smote one of the men with a staff, which brake, and the splinter blinded his wife. After which he took "his heart from her," and the household came to naught.

Therefore it is good to use yourself to saying prayers fasting, "for set a colt in amblyng rings, he will use it while they are on."

* [Fol. 35. col. 2.] But the elder sister married a rich knight, and lived long with him.

And their father blamed his wife for letting the youngest daughter have her own way.

¹ MS. repeats "the splinter."

CHAPTER VII.

How maidens
and women
should fast

three days
a week,

or at least on
Fridays.

* [Fol. 4,
col. 1.]

For a Chris-
tian man had
his head cut
off, and still
lived long
enough to be
shriven;

for through
his fasting
God had
mercy on
him.

An example
not to eat
meat on Wed-
nesday or any
food on Fri-
day.

How the maydenes and women shuldin faste.

After, my faire doughtres, ye aught to fast, as long as ye be to wedde, .iiij. dayes a woke, forto holde lowe youre flesshe, to kepe you chaste and elene, in Goddes seruice. And yef ye may 4 not fast somoche, fast the Friday in the worshippe of Cristes passion that he suffered for us; and yef ye fast not brede and water, etithe no thing that receiued dethe, for that is a noble thing; as y haue herde a knight tell that yede into bataile ayenst Sarizenes, 8 for it happed a cristen man ys hede *was smiten of, and [he] deied not till a prest come to shriue hym; and the prest asked how he might speke withoute the body; and the hede saide, "I haue forborn flesshe on the Wednesday in the reuerens that God 12 was solde that day, And that y ete neuer no thing that suffered dethe on the Friday; therfor God wolde not that he that seruith hym deye in dedly synne withoute confession, nor to be dampned. Here is a faire ensauple to forbere flesshe on the 16 Wednesday, and ete no thing on the Friday that suffered dethe. And after, doughters, it is good to fast the Saterdag for the loue of oure ladi, and in the reuerence of her virginite, to prairie her to kepe you in clenness, chastite, and in loue of youre frendes, in 20 good name, and oute of temptacion. And that fast is to make you haue victori ayenst youre flesshe; and in soth yef ye lust to acustume you here to, ye may wel endure these fastes, for hit shall not greue you with vsage, bothe saieng youre seruice, hering 24 youre masse fasting, and to do other blessed dedes, as the saintes dede, and as her legendes maken mencion, the whiche are now in paradise.

CHAPTER VIII.

An example
of an evil
woman who
fasted,

I wolde that ye had the ensauple of an euell woman 28 that fasted the Fryday and Saterdag in the worship of Cristes passion and the virginite of oure lady, and all way that woman wolde kepe her self elene thilke two dayes.

who when she
fell into a
well,

HIt happed her on a derke night, as she yede towards her 32 lemman to foly, she fell into a well that was twenty

fadom depe, and in her fallyng cried helpe on oure lady; and
 whanne she come to the *water, she fonde it harde undernethe
 her fete, and a uoys come to her saieng, "thou hast in the
 4 worship of oure lady, kepte thin flesshe clene in her fast, and
 therfor now thou shalt be saued of this perile." And so, on the
 morw, folke come to feche and wynde up water at that well, and
 thei herde and sawe her therinne, and thanne thei drowe her
 8 up, hauyng moche meruaile how she might be saued; and she
 saide it was for loue of her fast the Friday and the Saturday.
 And thus, as ye haue herde, God and oure lady saued her. And
 than she avowed chastite, and to liue and vse her lyff in Goddes
 12 seruice, and to lyght lompes, torches, and other lyghtes in the
 chirche, and to suepe and to kepe clene the chirche. But ther
 come a uision to her in a night, that she drowe oute of a donghitt
 a plater of siluer, and, as she lokyd thereon, there was diuerse
 16 blacke spottys therin, and there come a voys to her and saide,
 "score so long on this plate tilt ye haue hadde away all the
 blacke spottis, and make it white and clene, as whanne it come
 oute of the maistres honde that made hit." And this auision
 20 come to her .iiij. tymes, and thanne she awoke, and bethought her
 on her auysion, and praied to God to ben her helpe. And
 whanne it was day she yede and shroue her to an holy man, and
 tolde hym her auysion. And whanne he hadde herde her [he]
 24 saide, "Doughter, ye are moche beholde to serue God, sethe he
 wol youre saluacion, and shew you how ye shalt wasshe and clense
 you from synne by confession. And y wille shewe you what
 youre auision signifieth; the plater *drawen oute of the donge
 28 likenithe the soule in the bodi, and yef the bodi consented not
 to synne, the soule shulde be as white and as clene as the siluer
 whanne it come furst from the goldsmith, for so clene is the
 soule whan he comithe from bapteme; and the soule is the
 32 plater that was founde in the dongge, so is the bodi dongge,
 wormes, and felthe. And whanne the bodi hath synned for his
 fals delitis, thanne comithe on the soule a blacke spotte for euery
 synne. And there the spottis is, to the body that hathe done
 36 the synne be confessed, and repente hym of his synne in as foule

found the
 water
 * [Fol. 4,
 col. 2.]
 made hard
 under her

and was
 saved.

Afterwards
 she had a
 vision,

repeated
 three times,

in which the
 soul is com-
 pared to a
 silver plate.

* [Fol. 4b.
 col. 1.]
 As the plate
 is spotted by
 dirt, so the
 soul is spotted
 by sin.

The soul
should be
kept clean,
like the plate.

manere as he dede the synne, and make satisfaccion; and therfor, doghtres, the uoys of the auision bade that the plater shulde be made clene and white as it come from the goldsmithes, that is, as ye come clene from the font stone. After a bade that 4 ye shulde put the saide plater in a place there hit might be kepte clene, and that it shulde be kepte from filthe, that is to saie, that ye go not into no place that wold' drawe you toward' synne, for good it is to be shriue, but after shrifte it is beter thinge to kepe 8 a man from synne, and that ye fall' not to synne ayen; for falling in ayen is worse thanne the furst synne. And whanne a man is shreue, he shulde leue no thinge vntolde, and telle in what wise he hath done the synne, wherof, my faire doghtres, y wol 12 tell you an exsaumple of a mighti and a puissant woman.

CHAPTER IX.

An example
of a woman
who fasted

* [Fol. 4b.
col. 2.]

and gave
great alms,
yet was lost
for one sin,

Ther was a worthi burgoyze, a good woman, wel named and charitable, that fasted .iiij. tymes a woke, two *tymes in brede and water, and gaue gret almesses, and uisited the sike, 16 and norisshed faderles children, and was atte the masses tilf mydday, and saide her matenis, with gret and meruailous other seruise, and used the blessed lyf that any woman might. And hit happed that she deied, and oure lorde wolde shewe 20 ensaumple how she was lost and dampned for one dedly synne; for in all mennis sight her berieles began to smoke, and the erthe to brenne, and on night was gret torment herde on her pitte, of the whiche pepill was gretly amerueiled of what it 24 might be; before thei supposed euer that she was saued ouer all other. And thedir come an holy man with the holy crosse, and coniured the sowle in the name of God to heñ, and shew what stinke and what turment that was and brenninge. Thanne spake 28 a uoys, and saide, "y am the poure synner, y am dampned in fyre, for God shewithe that my wretched body yeldithe smoke and turment in exsaumple; beware by me, for whanne y was yonge, for the lust of my flesshe, y laye with a monke; & y 32 durste neuer tell it to my confessour, for drede of encursinge,

which she did
not confess,
for fear of
shame.

dredinge shame and the bobaunce of the worlde, more thanne
 spirituel uengeaunce of myn synne. And yet y sende and gaue
 my good for Goddes sake, herde masses, and saide my seruice
 4 diligently, wenyng that the good and the abstinence that y dede
 shulde haue clensted the synne that y durst not tell the preest,
 and therein y am deseiued, and lost; for y saie you all, who
 that dothe a dedly synne and confessith hym not therof, * and
 8 deieth so, he is dampned perpetuelly; and therfor ye shulde
 tell the synne as foule as ye do it, and in the same manere;"
 and whanne she hadde saide, all that herde¹ her were abaissed,
 for there was none that wende but she had be saued. And
 12 this exsauple the good man that shroue the woman in the
 nexst tale afore tolde her in her shrifte, to that entent that
 she shulde tell all her synne, and so she shroue² her and
 was sethe of holy lyff, and so she had awaye the spottys of
 16 the siluer plater. And so was she saued by her shrifte. And
 the beginnyng of her saluacion was the fast on the Friday and
 Saterdag in worship of Cristes passion and the uirginite of oure
 lady, for the whiche she was furst saued from the perile of the
 20 well, for there nys no good dede but it be quitte. Therfor it is
 a blessed thinge to faste, for the more harme it dothe the faster,
 the more is the merit, and of gretter valour; for and the fast
 greued not, hit were not merit. And yet forto shewe an other
 24 exsauple that fastinge is gret meryt, the king of Nynbe and
 his citees were saued, as it is wretin in the Bible, for God had
 made mani citees to sinke for the synne that thei delited hem
 inne. And so God sent worde to the kinge and the citee bi
 28 the profete Ionas, But yef thei amende hem, the citee and the
 peple shulde be peryssed. And thanne the peple were aferde,
 and forto apese the wrathe of God, all thei that were of age
 to fast fasted fourty dayes and nightes, and knelyng on her knees
 32 and elbowes in sygne of humilite. And whanne * God sawe her
 humblesse, he had mercy on hem, and [they] were saued, and called
 out of pestelence by fastinge and humilite. And therfor, faire
 doughtres, fastinge is an abstinence of vertu, right couenable to

* [Fol. 5,
col. 1.]

It is a blessed
thing to fast,
and the more
harm it does
to the body,
the greater
the merit.

The king of
Nineveh and
his citees were
saved.

because the
people fasted.

* [Fol. 5,
col. 2.]

¹ MS. "herde herde."

² MS. "sroue."

swage the yre of God, and refrainithe the flesshe of euell willes, and humblithe the herte, and impetret pardon and grace of God; and therfor yong women aught to faste, and specially maydenes and wedwes, as is aforesaid by diuerse exsaumples, the whiche, and God before, ye shañ take hede of and kepe hem well.

CHAPTER X.

How women shulde behaue hem curtesly and mekely.

Meekness and
courtesy are
great virtues.

Goodly de-
meanour will
bring a
"ramageus"
sparrow-
hawk from a
tree to your
hand.

Humility is
the beginning
of friendship.

* [Fol. 5b.
col. 1.]

Courtesy to
the great is
their right,
but to the
poor is of
humble heart,

After, doughtres, ye must be meke and curteys, for there nis none so gret a vertu to gete the grace of God and the loue of all peple; for humilite and curtesie ouercomithe all proude hertys that be fell, as a sparhauke, be he neuer so ramageus, ye may ouercome hym with goodly and curteys demening, ye may make hym come from the tre to your honde. And yef ye fare rudely and be cruell with hym, he wilñ fle his way, and neuer come atte you. And sethe that curtesye and softenesse may ouercome a wilde bridde, that hathe no reson, nedes it aught to refraine felons proude herte of man and woman. And humilite is the furst entre and wey of frenship and wordely loue, and that ouercomithe gret hertis, and suagithe ire and wrathe of all persones. Ther was a lorde that y knew, that conquered the knightes and squiers by his curtesie and humilite to do hem [more] plesaunce in the tyme of his werre, than other lordes couthe gete with her gold * and siluer or ani other yäftes. And also y haue know mani ladies and gentill women that haue gote hem moche loue of gret and smale for her curtesie and humilite. And therfor y rede you be curteys and humble to gret and smale, and to do curtesie and reuerence, and speke to hem faire, and to be meke in ansuere to the pore, and thei wol praise you, and bere forthe of you good worde and good fame more than wolñ the grete that ye make curtesie to; for to grete ye make curtesie of right, the whiche is dew to hem, But the curtesie that is made to poure gentilmen, or to other of lasse degre, it comithe of fre and gentill curteys and humble hert. And the small peple that the curtesye and humblesse is done to, holdith hem worshipped

therby, And thanne, ouer all there thei comithe, thei praisithe
 and spekithe good of hym that dothe hem reuerence and curtesie.
 And of the pore that curtesie is done to, comithe gret loos and
 4 good name fro tyme to tyme, and getithe loue of the peple; as
 it happed as y was not longe sethe with a companie of knyghtes
 and ladies, a gret ladi dede of her hode and bowed her ayenst as a lady who bowed to a
 a taillour. And one of the knyghtes saide, "Madame, ye haue tailor.
 8 done of youre hode to a taillour." And she saide that she was
 gladder that she had do it of to hym thanne to a lorde. And
 thei all sawe her mekenesse and wisdom, and helde her wyse,
 and the knight leuid that tolde her of the taillour.

CHAPTER XI.

12 **A**fterwarde, in sayeng youre praiers atte masse or in other place, In praying, pray with attention, not
 be not like the * crane or the tortu; for thei are like the * [Fol. 55. col. 2.]
 crane and the turtu that turnithe her hede and fases backward,
 and lokithe ouer the shuldre, and, euer steringe with the hede
 16 like a vessel, hauithe youre loke and holdithe your hede ferme like the crane or the tortoise that turn their heads backwards,
 as a best that is called a lymer; the whiche lokithe euer
 afore hym, withoute turning her hede hedir or thedir, but
 lokithe euer forth right. And therfor bethe ferme and lokithe but, if you want to look aside, "turn your body and visage together."
 20 forth the right afore you plainly, and, yef ye luste to loke asyde,
 turnithe youre body and uisage togedre, and so youre counte-
 naunce shal be most ferme and sure; for thei that lokithe bak,
 and ar ofte stering with the hede, ar ofte scorned & mocked.
 24 Doughtres, y wolde ye hadd herde and withholde with you
 an ensauple upon this matere,

CHAPTER XII.

Of the kingges doughters of Denmark, the whiche
 y will tell you.

28 **T**her ben .iiij. knyghtes that marieth hem for worshipe, with- Of the daughters of the king of Denmark.
 oute couetys of lond or good, as forto wedde kinges doughtres,
 or woman of noble birthe, and of good name, ferme behauing,

weñ manered and condicioned, and her wiffes must be sene that thei haue that women aught to haue, and they be lykly to bere children. These .iiij. knightis is the king of Fraunce, the king of Ingland, the king of Spaine, and the king of Hungry, that is of right marschañ of cristendom in the werres ayenst the hethen.

The king of England

* [Fol. 6, col. 1.]
sent am-
bassadors to
Denmark

to seek him
a wife.

And so it happed that the king of Ingland was to wedde, and he herde that the king of Denmark had .iiij. faire doughtres weñ borñ, and because the king and the quene of Denmarke were of notable worshippe and of good lyff, the kinge of Inglande sent ouer into Denmark certaine knightes and ladies, of the most sufficiaunt of his resaume, forto see whiche was most couenable for hym of the saide doughtres. And whanne the king and the quene of Denmark sawe the embassitours, thei made hem gret chere .iiij. dayes afore that thei yede about to chese whiche of the doughtres thei wolde haue. And so the daughters were arraied

They examin-
ed the king's
three daugh-
ters;

the eldest was
beautiful but
light of
manner,

the second
was wise, but
talked too
much,
but the
youngest was
quiet and
humble.

and had forthe to be chose. And there a wise knight and a lady amonge the embassitours, that sette wel her eye and hert to see the countenaunce and the manere of hem, notwithstandinge that the eldest was fairest, she helde not her astate and port seure, for she loked smal and wynked ofte, & spake afore she understode what was saide of her, and euer loked ouer the shuldre, and euer beting her eyelyddes togedre. The secunde doughter hadd meruailous moche langage, she understode what was saide to her; and the yonggest doughter was not fairest, but she was most loueliche and goodly in her behauing countenaunce, and manere most seure and ferme, and spake demurly and liteñ, with meke loke, and more ferme thanne ani of that other .ij. And so the embassitours toke her counsaile and ays to go againe as to the king of Ingland, and to tell hym as thei hadd founde bi the saide doughtres. And thanne he toke whiche hym lust. And thei come to the king and the quene of Denmark, and thanked hym of the worshippe that thei hadd done hym, saieng that thei wolde report to her king like as thei thought bi the doughtres, * and thanne the kinge shulde do as hym lust. And thanne the king of Denmark gaue hem gret yeftes, and thei took her leue and yode into Ingland, and reported as thei hadd

* [Fol. 6, col. 2.]

The am-
bassadors

- founde bi the doughtres of beaüte, maners, countenance, and behauing. And so ther was moche speche whiche he shulde take, mani folke susteninge to take the elder or the secounde, returned to the king of England
- 4 for hit was more worship to take the eldest thanne the yongest.
- And whanne the kinges counsaile had debated ynough, The king was wise of naturell witte, and spake last and saide, "myn aunsetters neuer married for couetise, but forto haue worshiþe,
- 8 goodnesse, and plesaunce, but y will take none for fairenesse nor plesaunce, But y will haue her that is of demure manere, ferme in estat and countenance, and of goodly behauing. For there is no beaute nor nobelnesse that is pere to good maneres, techeth who chose the youngest daughter for her good manners.
- 12 and ferme in behauing and countenance; and there nis not in this world' gretter richesse thanne to haue a wyff ferme in her estate, behauing, and of good maners." And therfor the king saide, "y chese the yongest of the .iiij. doughters, for y nilþ none
- 16 other." And so he sent for her to be his wiff, of the whiche the eldest and the secound' had gret mervaille and desdeyn. And therfor she that was most seure and stedfast in her manere and behauing, she was quene of Inglond; and the eldest suster for her
- 20 high and vnferme loking forsaken, and the secound' suster for she wolde speke to moche and clatre there it nedithe not. And therfor, good doughtres, takithe ensauple * of these .iiij. doughtres
- 24 besy in lokinge, and that ye turne not youre hede hedirward' and thedirward; withoute ye turne the body with, and hauithe ferme chere. And y praie you haue not mani wordes, for who
- ✓ so usithe to speke moche, he saithe not euer trouthe; and ther
- 28 for ansuerith atte leyser, and understonde what is saide to you or ye ansuere. And yef ye make a liteff rest in youre ansuere, ye shaß ansuere the beter and the more wisely and suerly, for
- ✓ there is an olde prouerbe that saithe, "asmoche is he worthe
- 32 that huntithe and takithe not as he that herithe and vnderstondith not." Yet, doughtres, wilt y tell you an exsauple on this matere.
- * [Fol. 6b. col. 1. Therefore be not light of manner, nor have too many words.
- He that hunteth and taketh not, is like him that heareth and understandeth not.

CHAPTER XIII.

My father
took me to
see a lady I
was to marry,

HIt happed my frendes spake to me to be married into a noble place, and my fader brought me to see her that y shulde haue, and there we hadd' gret chere, & my fader sette me in langage with her, that y shulde haue knouelech of her speche and langage, and so we fell in wordes of prisoners, and y saide, "dameself, it were beter to fall to be youre prisoner thanne to mani other, for y trow youre prison shuld not be so harde to me as it shulde be and y were take with Engliasse men." And she 8 answered, "y haue saie sum not long sethe that y wolde were my prisoner." And y asked her yef she wolde putte hym in euell prison; and she saide, nay, she wolde kepe hym as she wolde her owne body; and y saide he was happi that might come into 12 so noble a prison. What shaft y saie? she loued me ynough, and hadd' a *quicke yee, and a light, and ther was mani wordes. And so atte the laste she waxe right famillier with me, for she praied me .ij. or .iij. tymes that y shulde not abide longe, but that 16 y shulde come and see her how euer it were; of the whiche y had meruaile, seing that y was neuer aqueinted with her, nor hadd' spoken, nor see her afore that tyme; and she knew well that folke were aboute to marie us togedre. Whan we were 20 parted, my fader asked me, "how likithe you? tell me youre avys;" and y saide, she was bothe good and faire, but she shulde be to me no nere than she was. And y tolde my fader how me liked, and of her estate and langage; and so y saide y wolde not 24 of her, for she was so pert and so light of maners that caused me to be discouraged from her, of the whiche y haue thanked God sethe diuerse tymes. For in sothe it was not half a yeere after that she was blamed; but y note whedir it was fals or true. 28 And after she deied. And therfor, doughtres, all gentilwomen and nobill maydenes comen of good kyn ought to be goodli, meke, wele tached, ferme in estate, behauing, and maners, litell softe and esy in speche, And in ansuere curteys & gentill, and not 32 light in lokinge. For mani haue lost her mariage bi to moch discouring hem self, and to haue mani wordes; and by to gret

and we talked
much to-
gether,

*[Fol. 6b.
col. 2.]

but I mar-
velled at her
familiar
manner,

and told my
father "she
should be to
me no nearer
than she
was."

Many have
lost their
marriage by

semblauntis making, of the whiche diuerse tymes is trowed in hem that thei neuer thought ne dede. I wolde ye wyst how Amesse, the kingges doughter of Ara[gon], lost the king of Spayne to be her husbond thorough her foly.

CHAPTER XIV.

HIt is contened in the gestis of * Spaine, how the king of Aragon had .ij. doughters, and the king of Spaine wolde haue had that one. And forto finde waye how he might chese whiche hym liked best of hem, he disgised hym as a seruaunt, and yede into Aragon with his embassitours, the whiche were a bisshoppe and two barouns, and hit nedith not to tell the chere that the king of Aragon made hem. And the kinges doughters digt and made hem redy in her best wise; And in speciall the eldest doughter, that thought thei come for her. And the embassitours were .ij. dayes therinne to see the maners and the countenances of hem. And in the mornyng whæ thei salued the eldest doughter, she answered hem no thinge but bituxst her tethe; and she was fers, of gret port and hert, but her suster was humble, and full of curtesie, and salued humbly bothe gret and small. Afterward these two susteres plaide atte the tables with .ij. knightes, but the eldest chidde with the knight that plaied with her, and gaue hym angri, hasti, and hote langage. But her suster, that had lost atte the plaie as well as she, made no semblaunt of her losse, nor saide not, but made as good chere as she hadd wonne. And the king of Spaine drow hym asyde, and called to hym his embassitours, and saide hem, "ye wote well the king of Spaine and of Fraunce shulde not wedde hem for couetise, but nobly, to a woman well born, of good maners and condicions, and likly to come to good and worshipec, and likly to bring forthe fruit. And y haue sein these .ij. doughters, her gise and maners, and me thinkithe that the yongest is most curteys and humble, and is not so high herted as that other, and therfor y chese her." And this meyni answered hym, the eldest is fairest. And he answered that "no

*[Fol. 7, col. 1.]
The king of Aragon had two daughters, and the king of Spain would have one of them, and went to court, disguised, to make his choice.

The elder was too proud, and quarrelsome,

but the younger was humble and courteous,

*[Fol. 7, col. 2.]
and the king chose her,

worldely plesaunce and worship may not apparage to goodnesse, and in especia^l to humilite. And for y haue sayne the yongest most humble and most curteys, y wil^l haue her." And thus he chace her. And thanne the bisshope & the barones of Spaine 4
to the surprise of her father, come to the kinge of Aragon, and asked for her lorde the yongest doughter; of the whiche the kinge and al^l his men helde gret meruaile, that he toke not the eldest, that was fairest. But thus hit happed that the yongest was quene of Spaine, for she 8
and anger of her sister, was humble, and faire, and softe of spech to smal and grete, and for her curtesie and humilite she was chosen; of the whiche the eldest suster had gret spite and disdayn, and was almost oute of her self for anger. And therfor here is good ensauple 12
that by humilite men growithe in loue of the world; for there nis no thinge so plesaunt as forto be humble and curteys and to smale, faire, pore, and riche, And make chere of no wyning nor lesse. For a gentill woman shuld haue no wrathe in hem, for 16
A gentlewoman should have a gentle heart. thei aught to haue gentill herte, and faire and softe in ansuere, and to be humble, as God saithe in the gospell; for he that is most wise and riche, the more humble he aught to be. For he
* [Fol. 7b. col. 1.] that humbelith hym most, is more highed * with God, as dede 20
this yongest doughter of Aragon, that for her curtesye and lowlinesse conquered to be quene of Spaine, and toke it away from the eldest suster, of the whiche she had gret dispite. Faire doughters, kepe you that ye take no striff with no comberous folke, 24
"Take no strife with brain-sick fools," nor foles that are brayne sik, for it is gret perile; of the whiche y wil^l tell you an exsauple that betidde in a castell that diuerse ladies woned in.

CHAPTER XV.

for a knight's daughter quarrelled with a man, **T**Her was a gentill knightes doughter that wratthed' atte the 28
tables with a gentill man that was riotous and comberous and hadd' an euell hede; and the debate was on a point that he plaied, that she saide it was wronge; and so the wordes and the debate rose so, that she saide that he was a lewde fole, And 32
thanne lost the game in chiding. And y saile to the gentill woman, "anger you not in no maner wise of that that he saithe,

for ye know wel that he is of high wordes and full of foly ^{who was riotous,}
 ansueres, wherfor y prairie you for youre worship that ye take no
 debate with hym." And y tolde her lyk as y wolde haue saide
 4 to my suster her [? or] doughter, but she wolde not do after me,
 but chidde faster with the squier, more thanne afore, and saide
 that he was not; with mani other wordes; & he answered "y
 am beter man that ye ar woman." And she saide he lyed; and
 8 the wordes rose soo tiff he saide, yef she were wise and good, she ^{and words rose between them,}
 wolde not come in mennis chaumbres bi night derkelying with-
 oute candell, nor to coiff and kisse men in her beddis alone, *as ^{* [Fol. 7b. col. 2.]}
 she dede. And she wende weiff haue venged her, and saide he
 12 lied; and he saide he did not, And that suche and suche had
 saine her do hit. And so ther was mani that herde and wist
 yt, that knew it not. And sum saide it hadd' be beter for her to
 holde her pees, and haue saide no worde, and that she had bete
 16 her selff with her owne staffe; that is to saie, by her tonge and
 her speche. And, after these wordes, she wepte and saide he had
 sclaudred her, and that it shuld' not abide unponisshed; and
 she assailed hym agayn, and cried and chidde with hym afore all
 20 the peple, tiff he spake yet fouler and worse wordes, and more ^{till he shamed her before all the people.}
 shamfull by her, that neuer might fall from her for no shakinge
 that euer she coulede shake, and thus she shamed her selff with
 her gret herte, and wordes. And therfor here is a good ensaumple
 24 how no woman ought to chide nor to striue with a fole that she
 supposith haue a malicious hert, but she shulde rather eschewe ^{No woman should chide with fools,}
 his companye. And whanne thei wiiff speke highly, lete hem be,
 and go from hem, and speke not to hem, And saie, "frendes, y
 28 see ye wyiff speke riotously and oute of the waye, and therfor y
 wiiff leue you the felde, and go my way." As a knight dede to
 a ladi that y knew, that had an euelff hede and enuyouse, & saide ^{but leave them.}
 mani euelff wordes to the knight afore all folk, and he saide,
 32 "ladi, hit likithe you to saie here bi me mani merueylous wordes,
 and, yef y herkyn you, y do you no wrong; y see ye be wrothe,
 of the whiche y am sori." & not for that yet she wolde not
 holde *her pees, he writhed a litell wipse of strawe, and sette it ^{* [Fol. 8. col. 1.]}
 36 afore her, and saide, "ladi, yef that ye wiiff chide more, chide with

that straw, for y leue you here in my stede." And he yede his waye & lefte her, and it was holde weñ done of the knight; and thanne she was w[r]other thanne afore, whanne she fonde no body to chide with. And so shulde it be done to striuers and to chiders, for folke shulde not striue with foles; and thei that haue an euēñ hede and wold' chide, folke aught to eschewe hem, as the knight dede the lady, as ye haue herð.

CHAPTER XVI.

I wold tell you an ensauple of a woman that ete the good morseñ in the absence of her husbonde.

There was a woman had a magpie,

which told her husband of what she did when he was out,

* [Fol. 8, col. 2.] and she plucked his feathers off.

Ther was a woman that had a pie in a cage, that spake and wolde tell talys that she saw do. And so it happed that her husbonde made kepe a gret ele in a litleñ ponde in his gardin, to that entent to yeue it sum of his frendes that wolde come to see hym; but the wyff, whanne her husbond' was oute, saide to her maide, "late us ete the gret ele, and y will saie to my husbond' that the otour hathe eten hym;" and so it was done. And whan the good man was come, the pye began to tell hym how her maistresse had eten the ele. And he yode to the ponde, and fonde not the ele. And he asked his wiff wher the ele was become. And she wende to haue excused her, but he saide her, "excuse you not, for y wote weñ ye haue eten yt, for the pye hathe told' me." And so ther was gret noyse betwene the man and hys wiff for etinge of the ele. But whanne the good man was gone, the maistresse and the maide come* to the pie, and plucked of all the fedres on the pyes hede, saieng, "thou hast discovered us of the ele;" and thus was the pore pye plucked. But euer after, whanne the pie sawe a balled or a pilled man, or a woman with an high forhede, the pie saide to hem, "ye spake of the ele." And therfor here is an ensauple that no woman shulde ete no lycorous morcelles in the absens and withoute weting of her husbond', but yef it so were that it be with folk of worshippe, to make hem chere; for this woman was afterward' mocked for the pye and the ele.

CHAPTER XVII.

I will saie an ensauple that it is an euell thinge
to a woman to be in ielousie.

- 4 **T**Her was a gentill woman that was weddid to a squier, and she loued hym so moche that she was ielous ouer all women that he spake with; for the whiche he blamed ofte her, but it was neuer the beter. And amonge other she was gelous of a woman that hadd' a gret and an high herte; And so on a
 8 tyme she reproued that woman with her husbonde, and she saide she saide not true, and the wiff saide she lied. And they ranne togedres and pulled of all that euer was on her hedes, and plucked eche other bi the here of the hede right euell. And
 12 she that was accused, caught a staffe, and smote the wiff on the nose suche a stroke that she brake her nose, and that al her lyff after she hadd' her nose al croked, the whiche was a foule mayme and blemesshing of her uisage; for it is the fairest membre that
 16 man or woman hathe, and sittithe in the *middill of the uisage. And so was the wiff fouled and maymed all her lyff, and her husbonde saide ofte to her, that it hadde be beter that she had not be ielous, thanne forto haue undone her uisage as she hadd'.
 20 And also for that defoulyng of her uisage her husbonde might neuer finde in his herte to loue her hertly as he dede before, and he toke other women, and thus she lost his loue thorough her ielosie and foly. And therfor here [is] a good ensauple to all
 24 good women, that thei aught to leue all such fantasyes, and suffre and endure patiently her anger, yef thei haue ani; as dede an aunte of myn, the whiche tolde me diuerse tymes of that she had suffered. She was a ladi of Fraunce, that might spende more
 28 thanne fyue hundred ponde bi yeere, and helde a noble estate, and she had a knight to her husbond' that was merueilously lecherous, the whiche had eueri day in his hous one or two women besides the lady his wiff. And ofte tyme he rose from
 32 her to go lyge with his leude women, and all wey, whanne he come agein from hem to bedde, he fonde euer the candell light, and water to wasshe his hondes, and he saide he come from the

There was a
gentlewoman
who was
jealous,

and quarrel-
led with her
rival,

and had her
nose broken,

* [Fol. 3b.
col. 1.]

by which she
lost her hus-
band's love.

My aunt had
a husband
who loved
other women,

and when he
came from
them she
gave him
water to wash
him,
and by her
meekness
regained his
heart and
love.

priue. And thanne saide the ladi, "somoche haue ye the more nede to wasshe you;" and she saide neuer no thing ellys to hym, but yef it were atte sum tyme whanne thei were meri and allone, she wolde saie, "syr, y know all youre doinge by suche 4 women and suche, but sethe it ys youre lust, and that y may sette no remedie theron, y will make you nor them neuer the worse chere; For y were a fole to slee my selff for youre sportes.

* [Fol. 8b.
col. 2.]

* But y prairie you, sethe it is well, that ye make me neuer the 8 worse chere, and that y lese not youre loue, nor that ye make me not the worse semblaunt, and of the remenaunt y reporte me to you, y will suffre it." And so with her goodly wordes he repented hym, and was conuerted in goodnesse atte the laste, 12 and he dede nomore euell; And thus with fairenesse she ouer-

Women may
rebuke their
husbands
with fairnesse
rather than
with rude-
nesse,

come hym. And bi this ensauple it may be sene that a woman may chastise her husbonde, and make hym do well, with fairnesse rather thanne with rudenesse. For there is mani men 16 that haue euell hertys, and thei be foule spoken to, will do the worse, not withstandinge the husbond aught [not] to loue his wiff the wors thou she be ielous ouer hym. For the wise man saithe

for jealousy is
a proof of
love,

that ielosye is a gret ensauple of loue, for he that louith me 20 not, rechithe neuer whedir y do well or euell; but my frende is sori whanne y do euell, and therfor ielosie is neuer withoute gret loue. But there is .ij. diuerse ielosyes, whiche that one ys worse thanne that other. For there is one¹ withoute reson, as a man 24 to be ielous withoute cause, and in suche wise as to shame hym selff and his wiff; but that other ys of a woman that is aferde lest an other shulde haue the herte of her husbonde, that she augh[t] to haue her selff, after the law of God and the chirche. 28 But the wisest aught to be leste ielous, and restreine and take lest

but the wisest
should be the
least jealous.

hede, for that is gret wisdom who may do it; but yef the husbonde perceiuithe of the wiff sum leude taches in her gouernaunce or behauing, that he aught to be ielous. * For he must 32 take her and speke therof priueli betwene hem two, that no man wete it, for drede of sclaunder and wratthinge of her, and sauing her the gret loue, "that ye loue me well, neuer let youre hert

* [Fol. 9,
col. 1.]

¹ MS. "none."

turne to loue none other but me, and therof y am suore and with the grace of God, ye wiff kepe youre worship and myn."

- And with suche goodly wordes ye aught to entrete youre wiff to
 4 bring her oute of her leudenesse; for yef a man rebuke her, and
 fare foule with her, it wiff make her do and thenke the worse, as
 it were to putte fere in flexe; for diuerse women be more fers in
 her euell dedes thanne in goodnesse. And therfor it is gret drede
 8 to fare foule with *hem* in suche materes. And though a woman
 haue a liteff debate and noyse for ielousie with her husbond;
 she aught not to loue hym the worse; for she aught to thinke
 that he dothe it for the feruent loue that he hathe to her, and
 12 for ferde that ani other shulde haue the loue of her sauf he hym
 self, and that yef so be that an other man might haue her lone,
 he shal neuer haue her loue he shal neuer haue it after, and that
 the ioye of her mariage is done, and her housholde lost.

A man should
entreat his
wife with
goodly words,

and a woman
should not
love her
husband the
less for a little
jealousy.

CHAPTER XVIII.

- 16 And therfor here is a good ensaample to amesure in this matere
 bothe herte and thought. Also, a woman aught not to strue
 with her husbonde, nor yeue hym no displeaunce¹ [nor] ansuere
 her husbonde afore straungers, as dede onis a woman that dede
 20 ansuere her husbonde afore straungeres like a rampe, with gret
 uelouis wordes, dispraising hym and setting hym atte not; of the
 whiche he was ofte ashamed, and bade her holde her pees for
 shame, but *the more faire he spake, the worse [s]he dede. And
 24 he, that was angrī of her gouernaunce, smote her with his fiste
 downe to the erthe; And thanne with hys fote he stroke her in
 the uisage and brake her nose, and all her lyff after she had her
 nose croked, the whiche shent and dysfigured her uisage after,
 28 that she might not for shame shewe her uisage, it was so foule
 blemished. And this she had for her euell and gret langage,
 that she was wont to saie to her husbonde. And therfor the wiff
 aught to suffre and lete the husbonde haue the wordes, and to
 32 be maister, for that is her worshippe; for it is shame to here

Nor ought she
to strue with
him before
strangers,

for a husband
once struck
his wife

* [Fol. 9,
col. 2.]

and broke her
nose, because
she answered
him before
people.

¹ MS. "displeaunte."

But, when
they are
alone, a wife
may counsel
her husband.

striff betwene hem, and in especial before folke. But y saie not but whanne thei be allone, but she may tell hym with goodly wordes, and counsaile hym to amende yef he do amys. And yef he canne ani good, thanne he wiff cunne her moche thanke, and 4 saie she dothe as she aught to do. And thus shulde a good woman do; as dede Hester the quene of Sury, the whiche had a king to her husbonde, that was hote and hasti, but whanne he was angri she wolde saie no wordes till he was appessed. And 8 whanne the hete was passed, she might rule hym as her lust. And this was gret wittē of that ladi, and so shulde all women do. And all women that ben gret herted and misansueringe her husbondes, that wolde not do her husbondes comaundement, be 12 not of the obeisaunce that a merchauntez wiff was of, of the whiche y wiff tell you an exaample and a tale.

CHAPTER XIX.

Three mer-
chants
* [Fol. 96.
col. 1.]
laid a
wager whose
wife was most
obedient.

HIt happed onis there were .iiij. marchauntes that yede hom-
warde from a faire, and *as thei felt in talkinge, ridyng on 16
the waye, one of hem saide, "it is a noble thinge a man to haue
a good wiff that obeiethe and dothe his biddinge atte all tymes."
"Be my trouthe" saide that other "my wiff obeiethe me truly."
"Be God," saide that other "y trowe myn obeiethe best to her 20
husbonde." Thanne he that beganne furst to speke saide, "lete
leye a wager of a dener, and whos wiff that obeiethe worst,
lete her husbonde paie for the dener;" and thus the wager was
leyde. And thei ordeined amonges hem how thei shulde saie 24
her wyfes, for thei ordeined that eueri man shulde bidde his wyff
lepe into a basin that thei shulde sette afore her, and they were
suoren that none shulde late his wiff haue weting of her wager,
saue only thei shulde saye, "lokithe, wiff, that y comaunde be 28
done." How euer it be, after one of hem bade his wiff lepe into
the basin that he had sette afore her on the grounde, and she
ansuered and axed wherto, and he saide, "for it is myn luste, and y
wiff ye do it." "Be God," quod she, "y wiff furst wete wherto ye 32

The first told
his wife to
leap into a
basin, and she
asked,
"Why?"

will haue me lepe into the basin." And for no thinge her husbond coude do she wolde not do it. So her husbonde up with his fust, and gaue her .ij. or .iij. gret strokes; and thanne yede thei to the

4 secounde marchauntys hous, and he comaunded that what euer he bade do it shulde be do, but it was not longe after but he bade his wiff lepe into the basin that was afore her on the flore, and she asked wherto, and she saide she wolde not for hym.

8 And thanne he toke a staffe, and al tobete her; and thanne thei yode to the *thridde marchauntes hous, and there thei fonde the mete on the borde, and he rowned in one of his felawes heres, and saide, "after dyner y wiff assaie my wiff, and bidde her lepe

12 into the basin." And so thei sette hem to her dyner. And whan thei were sette, the good man saide to his wiff, "whateuer y bidde, loke it be done, how euer it be." And she that loued hym, and dredde hym, herde what he saide, and toke hede to that

16 worde; but she wost not what he ment, but it happed that thei had atte her dyner rere eggis, and there lacked salt on the borde, and the good man saide, "wiff, sele sus table;" and the wiff understode that her husbonde had saide, "seyle sus table," the

20 whiche is in Frenshe "lepe on the borde." And she, that was aferde to disobeie, lepte upon the borde, and threw down mete, and drinke, and brake the verres, and spilt all that there was on the borde. "What," saide the good man, "thanne canne ye none

24 other plaie, wiff?" "Be ye wode, sir," she saide, "y haue do youre biddinge, as ye bade me to my power, notwithstandinge it is youre harme and myn; but y had leuer ye had harme and y bothe, thanne y disobeied youre biddinge. For ye saide 'seyle

28 sus table.'" "Nay," quod he, "y saide, sele sus table, that is to saie, salt on the borde." "Bi my trouthe," she saide, "y understode that ye bade me lepe on the borde," and there was moche mirthe and laughinge. And the other two marchauntes saide it

32 was no nede to bidde her lepe into the basin, for she obeied ynough; wher thorough thei consented that her husbond had wonne the wager, and thei had lost bothe. And after she was gretly preised *for her obeisaunce to her husbonde, and she was

36 not bete as were that other .ij. wyues that wolde not do her

so he struck
her with his
fist.

The second
told his wife
to do so and
she would
not.

so he beat
her with a
staff.

* [Fol. 96.
col. 2]

The third told
his wife to put
salt on the
table;

and she,
mistaking
him, jumped
on the table
herself,

by which her
husband won
the wager.

* [Fol. 10,
col. 1.]

A woman, the better she is treated, the better she should behave.

husbondes comaundement. And thus pore men canne chaste her wyues with fere and strokes, but a gentill woman shulde chastise her self with fairenesse, for other wise thei shulde not be taught. And a gentill woman, the fairer that she is ferde 4 with, the more ferdfull she shulde be to displese or to disobeye her husbonde; for the good doutithe and louithe her husbondes, as dede the thridde marchauntes wiff, that for fere to disobeye her husbonde leped on the borde. & so aught eueri good 8 woman do the comaundement of her husbonde, be it euel or well, for yef he bidde her thing that she aught not to do, it is his shame. Now haue y treted of the obeysaunce of the drede that a woman aught to haue to her husbonde; and how she shulde not 12 ansuere hym ouerthwartly atte euery worde, for it is gret shame for her; and also what perile it is to aneuere to eueri worde, as dede the knightes doughter, that spake to the leude squier, the whiche thorough her wordes undede her good name and her 16 worshippe. But there be mani folke that are so hasti and high herted, that for her hastinesse saithe all that thei knowe that comithe to her mouthe; and therfor it is gret perile to beginne to chide with suche folke, for who doutithe it, he puttithe his 20 worshippe in iupardye and auenture. For many folke wiff saie more thanne they know, to venge hem self, thow that they saie false.

CHAPTER XX.

Of the lady who gave "good morsels"

* [Fol. 10, col. 2.]
to two little dogs,

I wiff tell you of a lady that gaue the flesshe and the 24 goode morselles of mete to the litell dogges.

THer was a lady that had two litell doggis, and she loued hem so that she toke gret plesaunce in the sight and feding of hem. And she made euery day dresse and make for hem 28 disshes with soppes of mylke, and after gaue hem flesshe. But there was ones a frere that saide to her that it was not wel done that the dogges were fedde and made so fatte, and the pore pepiff so lene and famished for hunger. And so the lady, 32 for his saieng, was wrothe with hym, but she wolde not amende

it. And after she happed she deied, and there felt a wonder and when she
 meruailous sight, for there was seyn euer on her bedde .ij. litell died two little
 black dogs
 were seen on
 her bed;
 blake dogges, and in her deyng thei were about her mouthe
 4 and liked it, and whanne she was dede, there the dogges had
 lyked it was al blacke as cole, as a gentill woman tolde me
 that sawe it, and named me the lady. And therfor here is a an example
 that no lady
 should take
 pleasure in
 such beasts.
 good ensauple that ladyes nor gentill women shulde not haue
 8 her plesaunce in suche bestys, nor yeue hem that the pore
 pepill might be susteyned with that deyen for hunger, the
 which be Goddes creatoures and seruauntis made to his lyknesse.
 And the women that dothe so, haue litell understonde the wordes
 12 of the gospell, there God saithe, "who dothe good to the pere
 in myn name, he dothe it to myn selff." These that done soo
 was not lyche the quene Blaunche, seint Lowes moder; For she
 alwey made take the mete afore her, and yeue it to the most
 16 nedy. And so dede seint Lowys, her sone, after her, * for he
 uisited the pore and fedde hem with his hondes. The plesaunce
 of all goode women aught to be to uisite and fede the pore
 and faderles children, and to norshe and clethe yong litell chil-
 20 dren, as dede an holy woman that was countesse of Mans, that
 norshed euer xxx^{ti} faderles children, and saide that was her
 sporte; and therfor she was loued of God, and had good lyff and
 ende, and atte her dethe was saine a grete clerete & light
 24 and full of small children, Innocentes, about her; and that sight
 was not the litell blacke dogges that was sayn atte the dethe
 of that other ladi that ye herde of afore.

* [Pol. 105.
 col. 1.]
 The pleasure
 of women
 should be to
 feed the poor.

CHAPTER XXI.

Now the knight saide unto his doughtres that thei
 28 shulde not beginne furst to take new gises of rayment.
 ment.

Faire doughtres, y prairie you that ye be not the furst to take
 new shappes and gises of array of women of straunge
 32 contrey, as y will tell you there was a debate betwene a I pray you be
 not the first
 to take new
 shappes of
 attire.

baronesse, that duelled in Guyen, and an other lorde that was
 A lady found fault with a knight that his wife was not dressed well enough,
 a wise knight and a malicious. For the baronesse saide unto
 hym, "cousin, y come out of Bretaine, and there y haue sene
 my cosin youre wiff, but she nis not arrayed like as ladies 4
 of this contrey of Guyene be, nor of diuerse other plasez here
 aboute, for her hodes, taylles, and sleues be not furred ynowgh
 after the shape that rennithe now." And the knight answered,
 His reply.
 "sethe she nys not arrayed on youre gise, and that ye thenke 8
 her array and her furre to litell, and that ye blame me for it,
 forsothe ye shall haue nomore cause to blame me, For y will
 make arraye her as *nobly as ani of you all, and as queintly;
 * [Fol. 100. col. 2.]
 for ye haue but half youre hodes & cotes furred with ermyne 12
 or meneuer, and y wol do beter to her, for y woll furre her
 gowne, coleres, sleues, and cotes, the here outwarde; thus she
 my wife shall be better dressed than any other,
 shall be beter purfiled and furred thanne other ladies and gentill
 women. And suppose ye not that y will see that she be arraid 16
 after the state of the good women and worshipfull of Fraunce,
 nor of them of this cuntre, that hath not take the state of
 the unthrifti women that bene euell women of her body and
 but not after the manner of evil women and foreigners, for
 chambreres to Englishe men and other men of werre that 20
 duellen with hem as her lemmannys, for thei were the furst
 that brought up this astate that ye use of gret purfiles and
 slitte cotes, for y haue of that tyme and y sawe it. And to
 take arraie that such women bringithe up furst, y holde 24
 hym that doth it but febly conseed. And as to my wiff, she
 shal not; but the princesses and ladyes of Ingland haue taken
 up the saide stat and gise, and they may well holde it yef
 ladies should dress after good women rather than evil."
 hem luste. But y haue herde saie that ladies and gentill 28
 women shulde sonner take the gise after good women thanne
 after euell, and not take the euell suche noueltees." And so
 these wordes weren saide betwene the baronesse and the knight
 tofore all the peple, and the baronesse helde her pees for shame, 32
 for she wost not what to saie nor to ansuere; and so ther was
 mani that saide it hadde be beter for her to haue holde her
 pees. And therfor, doughtres, ye may see by this ensauple,
 Therefore it is good to dress like the common
 hit is good to holde the mene astate of the good women, and 36

of *th[e] comune astate of the rewme, that is to saie the state of
 the most partie that good women usithe, and in especiall such
 astate as thei that werith it may maintaine. Forto take array
 4 of straunge contrey hathe not be used, and leue that of his
 owne, that causithe mani to be mocked and scorned, as ye may
 see bi this knight that spake thus to his lady. And wetithe
 who so takithe furst a nouelte of array on hym, thei ben moche
 8 spoken of, but now a dayes and a woman here of a newe gette,
 she will neuer be in pees till she haue the same. And the
 wiues saien to her husbondes euery day, "sir, suche a wyff and
 suche hathe suche goodly arraye that besemithe her well, and
 12 y prae you y may haue of the same;" and yef her husbonde saie,
 "wiff, yef suche haue suche arraie, suche that are wiser thanne
 thei haue it not," she wil saie, "no force it is, for thei canne
 not were it, and yef y haue it ye shal see how well it will
 16 become me, for y can were it." And thus with her wordes her
 husbonde must nedis ordeine her that she desirthe, other he
 shall neuer haue pees with her, for thei wol finde so mani
 resones that thei will not be werned. But the women that dothe
 20 and saithe thus, be not most wisest nor canne not best her good,
 but thei haue more her herte to the plesaunce of the worlde
 thanne to her husbondes profit. And there is a maner now
 amonge seruyng women of lowe astate, the whiche is comen,
 24 for thei furre her colers, that hangin doune into the middil of
 the backe, and thei furre her heles, the whiche is doubred with
 filth, and it is sengill about her brest; the whiche arraie y
 praise *not in winter nor somer, for hem were beter take the
 28 furre that hanggithe about her helis in the winter and sette it
 about her stomakes, for that had more nede of hete thanne
 her helys, and in somer it were beter away, for flies hidethe
 hem therinne; and therfor y praise not the arraye nor that
 32 nouelte in a pore man, but y saie it not be women that may
 susteine and maintayne it atte her lust; for y caste me not to
 speke nor to medill me of no thinge of her astate nor arraie
 that aught to displese hem, for it longithe not to me but to
 36 worshippe and to obeye hem to my power. Nor y understonde

* [Fol. 11,
 col. 1.]
 estate of the
 realm."

and to follow
 the dress of
 wise, and not
 of vain
 women.

Serving-
 women now
 wear fur on
 their collars
 and heels,

which in
 winter were
 * [Fol. 11,
 col. 2.]
 better on their
 stomachs,

and in sum-
 mer is a
 shelter for
 flies.

In this booke I
speak only to
my daughters
and servants.

not to speke in this booke to none other women but to myn propre doughtres and seruautis of myn howse, and forto shew hem how what is my luste and plesaunce that thei do. Doughtres, it is a gret perile to take stryff with folke that ben wise, or to dispraise the maners of hem. For gladly folke haue but liteff worshiþe that tellithe or repreuithe ani suche folke of thaire condicones.

CHAPTER XXII.

At a feast a
lady told a
knight

that he was
handsome,
but had an
evil tongue;

* [Fol. 11b.
col. 1.]
but he replied,
"I have said
no evil of
you, and you
have of me,
therefore your
tongue is
worse than
mine."

Therefore
think of your
own evil
before you
reprove
others.

AS it happed that there were atte a feest diuerse lordes & 8 ladies, amonge the whiche was a knight that was a man wise of wordes and goodly behauing among ladies and gentill women; and so ther was a ladi saide to hym, afore all folke, "sir, ye are moche holde to youre God that hathe made you 12 so faire and so goodly a knight, that it is meruaile but ye haue an euell condicion, that is to saye that ye are full of iangelynge, and haue an euell tonge and canne not holde youre pees*." "Nou ladi," saide he, "is that the worst tache that ye know bi me?" 16 and she saide, "ye forsothe yt is the worst." "Now," saide he, "late you and me haue an euen iuge, and y trow it will be founde that ye haue worse taches thanne y, for y will shew how ye haue saide and reprocued me of the worst that ye coude saie 20 by me, and y haue saide no thinge of you. And therfor me thinkithe that ye haue a worse tonge thanne y, and me thinkithe, ladi, y haue not so light a tonge, nor iangill not somoche." As the lady herde hym, and helde her pees, and thought that she 24 wolde she had be still, and that she had not spoken one worde nor striuen with hym for diuerse causes; for the pepill that herde hym suffre all her ungoodly wordes, weren wrothe with her, and she hadd' ben beter to haue ben still thanne to haue re- 28 procued a man opinly afore the companye. And therfor whanne one wold' reprocue one of his condicones, he shulde thenke of his owne. Yet y will tell you more on this matere, how Bursygaunt was amonge .iiij. ladies that caste forto haue made hym 32 ashamed. And he, that was a wise knight amonges all other knights, halpe hym as ye shuff here.

CHAPTERS XXIII, XXIV.

[Of Boucicaut and the three ladies; and of three
other ladies who accused a knight.]

These .iiij. ladies satte togedres in a priue chambre, and talked
4 of her auentures, unto the tyme that one saide, "Moché Three ladies
talked of
Boucicaut,
maugre haue she of us that wilf not tell, of good felawship
here amonge us .iiij., of that she shal be asked, that is, yef ani
of us was this yeere praied of loue." "Truly," saide the furst,
8 "y haue ben praied." The secounde and the thridde saide the
same. "Now," saide the boldest *ladi, "sori loue haue she that
tellitf not the name of hym that last praied her;" and there
thei were acorded they shulde tell. "Forsothe," saide the furst, * [Fol. 11b.
col. 2.
and each said
he had talked
to her of
love;
12 "it was Bursigaunt that praied me." "And in good sothe,"
saide the secound, "so dede he me." "By my trouthe," *quod*
the thridde, "and he praied me also." "In good faithe," saide
the .iiij. ladies, "he nis not so trewe a knight as we wende, for
16 he is but a tromper and a iaper, nofors, late us sende for hym." and they sent
for him,
And whanne he come he saide, "My ladyes, what wolde ye?"
and thei bade hym sitte downe on the grounde by hem. And
he saide, "Sethe y am come and must sitte, late me haue sum
20 guyshon or a stole, for y might, and y satte lowe, brake sum
of my pointes, and ye wold' saie perauenture it were sumwhat
ellys." And so thei gate hym a stole; and, whanne he was sette,
as thei that were full of ire and wrathe, saide, "Bursegaunt, we
24 are foule deceiued in you the tyme passed, for we wende that and told him
he was not a
true knight,
ye had be a true knight, and ye are but a mocker, and a iaper
of ladies, and that is a foule tache." And he answered, "Ladies,
how knowe ye that?" "For, sire, y[e] haue here praied my cosin
28 of loue, and so haue ye me, and ye saide ye loued us, and eche
of us had youre herte, the whiche was fals lesinge, for ye might
[not] loue us all thre best, for ye are not .iiij. persones, nor
ye haue not thre hertys, and therfor ye are fals and deseiuable,
32 and ye aught not to be sette in the nombre of true knightis."
And he saide, "Ladyes, ye haue wronge, & that wolf y shewe

you and ye wyll yeue me leue to speke, and y will tell you
 whi. For atte that tyme y spake * with eche of you, y loued
 her best that y spake with, and thought truly the same, and
 me thinkithe therfor ye be in the wronge to haue suche langage 4
 on me, but y must suffre." And whanne thei sawe hym nomore
 abasshed, thei saide they wolde drawe cutte amonge hem ther, to
 wete to whom he shulde abide. "In good faith," saide the furst
 ladye, "y will drawe no cutte for hym, for y quite my parte 8
 of hym;" and that other .ij. ladyes saide, "So do we oure part, for
 we will not of hym." "A!" saide the knight, "ye nede not stryue,
 for she nys not here that shaff haue parte of me;" and with that
 he rose and yede his waye, and lete the .iiij. ladies be there all 12
 abasshed and shamed. And therfor it is a gret perill to beginne
 to haue langage with suche men that canne skill of the worlde;
 and therfor here is an ensauple that no woman shulde take
 no striff nor wordes with suche men, for there is mani women 16
 that beginnithe langage with a man that canne not ende it
 well, for men canne fynde weyes to helpe hem selff, as dede
 a man that was acused to .iiij. ladies of suche an other dede
 as dede Bursigaunt; and thei swore he shulde deye, and neuer 20
 deceiue ladi more, and thei caught and shette hym in a chambre,
 and as thei come eueriche with a knyff forto slee him, he saide,
 "Ladies, it likith you that y shaff deye withoute mercy, y
 praie you of a bone." And they graunted hym. And thanne 24
 he required hem that the strengest hore of hem shulde smite
 furst the stroke. And thei stode and loked eueriche upon
 other, and ther was none that wolde touch * hym for shame,
 for there was none that wolde take it on her that it were she. 28
 And he sawe hem so abaissed, & he ranne and opened the dore,
 and yede his waye; and thus was the knight saued, and thei
 abode abasshed and mocked. And therfor there be mani
 thoughtes and wyles with a man to helpe hym self atte nede; 32
 but y will leue this matere, and go to women that wol goo to
 see iustinge and other diuerse sightes, and also wol go on pil-
 grimage more for sporte than for deuocion.

* [Fol. 12,
col. 1.]

and proposed
to draw lots
for him,

but he said
he would
have none
of them.

Thus men can
find ways to
help them-
selves; as did
a man who,
when four
women were
going to kill
him,

asked the
greatest
whore to
strike first.
None did;

* [Fol. 12,
col. 2.]

and so he
got away
from them.

CHAPTER XXV.

[Of ladies who go to justs and pilgrimages.]

I will tell you of a lady that caught a gret blame and sclaudre Of a lady who caught great blame by going to justs;
 atte iusting with-oute cause. She was a faire yonge lady,
 4 and made there good chere, and daunsed and sange with
 knightes and squieres, & all her herte was sette on the worldes
 plesaunce, notwithstanding her husbonde was not best apaid
 with her for her outgoinge; but she was glad allway whanne
 8 she was praied to go oute, And she fonde menes to her hus- and her husband let her go,
 bonde that she was all waye praied that she might go to. Her
 husbonde werned her not, for ferde lasse thei that praied hym
 wolde be wrothe, and leste men wolde deme that he were ielous
 12 of his wiff; and he dede gret coste to make her fresshe and and made her fresh and gay,
 gay at the saide festis, for the worshipp of her frendes, but she though against his will.
 might haue perceiued mani tymes that it was ayenst her hus-
 bondes will that she yede to suche festis. And so it happed
 16 onis atte a fest that she was atte be night, thei quenched the
 torches sodenly, and made gret noyse and crye, * and whanne * [Fol. 12b. col. 1.]
 the light was light agein, the ladies husbondes brother was
 there, and sawe his suster-in-lawe a litell asyde with a knight
 20 in a corner; and in good trouthe y trow there was no thing
 done but good, but neuer the latter the brother tolde her
 husbonde, the whiche all his lyff after mistrusted that his wiff
 had done¹ amys, and loued his wiff. neuer after so well as he
 24 dede before. And so there was neuer pees betwene hem, but
 euer glomyng, louring, and chiding, and all her housholde yede
 to not for this cause. and her husband never loved her after, because she had an evil name.

Y knew another lady that gladly yede and was ledde to
 28 festis, and she caute an euell name bi a lorde, that she was
 so full of sorugh that she was nigh dede, and in so moche
 thought that she dwyned away that there laft no thinge
 on her saue the bones. And whanne she shulde be dede,
 32 she sent after her Saueoure, and called all her frendes about When dying she told her friends

¹ MS. "done done amys."

that she was
innocent of
any evil.

* [Fol. 12b.
col. 2.]

Therefore it is
great peril for
a woman to
go to feasts,
when she
should be at
home.

If you have
to go to a
feast,

keep some
servant near
you,

not for fear
of evil, but of
evil tongues.

her, and saide, "Lokithe on me; am y lyk her that ye were wont to see atte festis and playes, so faire, fresshe, and goodly? but that tyme is passed, for y must to the erthe thennes that y come fro." And she saide to the lordes, knyghtes, 4 squiers, and ladies, and gentilwomen that were about her, "There is moche speche betwene suche a lorde and me, but that Lorde y receiue here be my-dampnacion yef euer he had to do more with my body thanne hadd' my fader, notwithstandinge 8 he and y hadd' gret communicacion diuerse tymes, but it was neuer in no ueleni, nor in no euell thought nor in dede." And so all thei that stode about her were abasshed, for thei wende in her the contrary; not for all that her * worship was blemished 12 and blamyd with hym, and, yef she had not use to goo to festis and other sportes in her husbondes absence, hit had not happed her. And therfor it is gret perile a woman to acustume her or to desire to goo to suche festis ther she might abide atte 16 home with her worshippe saued, vndefamed of her good name; for atte suche places mani women takith moche blame withoute cause. But y saie not but atte sum tyme that the[i] must nedis goo to obeie lordes and her frendes will, with her husbondes 20 leue. And therfor, faire doughtres, yef it happe that ye must nedis goo to suche festis, and that ye may not forsake it whan it is night that thei begynne to syng and daunce, loke that ye haue euer a frende or sum cosin or seruauant of youre 24 by you, for ferde and perill and euell speche, that yef it happed the torches to be queint, as thei were atte the feste, that thei might be nigh you, not for no ferde of none euell that ye wolde do, but for ferde of euell tonges that gladlyer wold saie harme 28 than good, and more thanne thei knew. And it is good that ye do so for the suerte of youre good name, that thei that stondithe bi you may saie, yef that thei here a false iangler or a lyer saie aught on you that is not true, that thei may be 32 sure to saye that it ys false.

CHAPTER XXVI.

I wol tell you another ensaumples of hem that wolde not do on her good clothes on the halydaies nor on the Sondayes in the worshippe of oure Lorde Ihesu, of the which y wolde ye knew the ensaumples how the gentill woman abraided the lady her maistres of.

THer was a ladi that had good clothes, but she wolde not were hem, but yef she supposed to be atte sum fest or that she wende to finde sum lordes or gret straungers. And so it happed that oure lady day fell on the Sunday, and her mayde asked her, "Madame, whi wilt ye not do on this day a good garment in the worshippe of oure lady day, and of the Sunday?" "Whi," saide she, "we shull see no folke of astate to-daye." And her mayde saide, "God and his moder is of gretter state thanne any worldely folke, for he may take and geue all thing atte his luste, for all comithe of hym, and therfor his dayes and hys moderes dayes ye shulde worshippe." "Pees," saide the ladi, "God and the preest seith me eueri day, and so dothe not the strangers. And therfor it is beter to make me gay whanne y see hem thanne ayenst God." And the mayde answered, "Madame, that was euell saide for ferde of that may fall." And the ladi saide, "Fall what wilt fall, y wol do more euell." And assone as she had saide that worde, there come a sodeine wynde that smote the ladi that she might not stere nor remeue more thanne a stone, and fro that tyme forwarde she most be bore two and fro, and swaif, and become grete. And thanne she knowleged her misdede, and vowed pilgrimages, and was caried to hem in a litter. And to all folke of worshippe she tolde what was the cause of her sekenesse, and that it was the uengeaunce of God that fell on her, the whiche she had well deserved, for she saide that all her lyf she had sette her to worshippe the worlde more thanne God, And hade more ioye * to make her plesaunt to the worlde, to folke of astate, and straungers, that she might haue the lokes of hem, than for loue or ani deuocion that she had to God,

* [Fol. 13, col. 1.

A lady had good clothes, but would not wear them,

not even on our Lady's day,

and a sudden wind smote her, so that she could not move,

for worship-
ping the world
more than
God,

* [Fol. 13, col. 2.

and being
vain of
people's
praise.

* [Fol. 13b.
col. 1.]

But on her
repentance
she was
healed.

This is an ex-
ample how
people should
wear their
best clothes
on holydays,
for worship of
God.

other to ani of his seintes. And after she saide to yonge gentill
women, "Takithe hede of the vengeance of God that is fall
on me; for sum tyme y had a faire body, and smal, as euery
body saide, to plesse me. And y, for bobaunce¹ and for to be
preised of the worlde, y clothed me in riche clothinge and in
good furies, and y made it to be shape in the best wise, streite
and well sittinge and iuste, that sum tyme the fruite that
was in me suffered payne and was in perell; and all that
y dede to haue veyne glorie of this worlde. And whanne y
herde the pepill that preised me, the whiche thei dede to plesse
me, saiong, 'Here is a faire body of a woman the whiche is
lykly to be loued of a worthi knight,' thanne my herte reioysed
of gladnesse. Now may ye see what y am, for y am gretter
thanne a pipe. And y am not lyk her that was sumtyme so
queint and gay in my good arraye, streite and iuste, that y
helde so chereyly that y wolde not were it in the halydayes and
Sondayes in the worshippe of God. And therfor, ladyes and
frendes, God hathe shewed me my foly for sparing of my clothis
on the holy day, and to were hem afore men of astate and
straungers, to be preised and haue the losse and loking of hem.
Wherfor y prairie you all that ye take here atte me a faire en-
saumple." And thus compleyned the sike lady, the whiche was
thus swollen an hole yere. And after, whanne God *had saine
her contricion and repentaunce, he sent her helthe, and heled
her hole of all her sekenesse, and euer lowly to her God, and
gaue her good garmentis for Goddis sake to the nedy, and her
self leued sympli, not hauing her herte to the bobant of the
worlde, as she had before. And therfor, faire doughtres, here
is a faire ensaumple how folke aught beter to arraie hem on
holydayes in worshippe and for the loue of God that sendith all,
and for the loue of hys blessed moder and saintes, thanne for
to plesse the sight of the worldely peple, the whiche are but
donge and erthe, for to haue the praisinge of hem; for all tho
that do so for the worldes plesaunce, y wene they displese God,
and that he will do his uengeaunce on hem in this worlde or

¹ MS. "bobaunce."

in that other, as he dede on this lady that ye haue herde.
And therfor take hede on these ensaumples, good doughtres.

CHAPTER XXVII.

I will tell you an ensauple on this matere.

- 4 **H**It befell that seint Bernarde, that was an holy man and of Saint Bernard
was an abbot,
gret richesse and birth, lefte all his possessiones and good,
and yede to serue God in an abbey; and for his holy lyuing,
and of weringe of the heyre, and doinge gret abstinence and
8 almes dedes, made that he was chose to be abbot of that place.
And he hadd' a gret ladi to his suster, that come to see hym whose sister
came richly
dressed to
see him,
with the gret meyni, well arraied with riche clothinge, and riche
atyred of perles and presious stones. And in this array she
12 come afore her brother seint *Bernard. And whanne he sawe * [Fol. 135.
col. 2.]
her in that array, he turned to her his backe and blessed hym,
and the lady was ashamed, and asked whi he ne wolde with
her speke. And he saide that he had gret pitee to see her so
16 disgisid, and in that pride that she was inne. And she dede
of her riche¹ atyre and gay clothes, and toke other symple
arraye. And he saide. "Suster, yef y loue youre bodi, by reson for which he
blamed her
of pride.
y² shuld' beter loue youre sowle: wepe ye not that ye displese
20 God and his aungells to see in you suche pompe and pride to
aorne suche a carion as is youre body, whiche withinne .vij.
dayes that the soule ys parted from the body, he sauerithe in
suche wise that no creatoure may suffre to be nigh it or see
24 it, with gret abhominacion? Faire suster, whi thenke ye not
that the pore peple that deyen for hungir and colde, that for
the sixte part of youre gay arraye .xl. persones might be clothed,
refresshed, and kepte from the colde?" And thus Bernarde de-
28 clared the foly and the pompe of the worlde to his suster, And
also the sauement of her soule. And thanne the ladi wepte, Then she sold
her clothes,
and led a
holy life.
and solde away her clothes, and leuid after an holy lyff, and
had loue of God, aungeles, and holy seintez, the whiche is beter

¹ MS. "riche riche atyre."

² The original reads: Belle suer, se je aime vostre corps, je doy par
raison plus amer vostre ame

thanne of the worldely pepill. Therfor, doughtres, here ys an ensauple how folke shulde not haue thaire herte on the worlde, nor make hem queint to plesse it and them that be there inne, but late yeue parte of that God hathe sent to the nedy in his name. And he that dothe so, may gete hym hys sauement; for it is beter *to haue lasse garnementis thanne the pore shulde lacke. For who so settithe hym al to haue plesaunce of the world; it ys foly and temptacion of the fende; and folke aught to arraye hem more for loue and worship of God thanne for worldely foule plesaunce, the whiche ys but shadow, and is not worthe to the rewarde of hym that all may yeue and sende.

* [Fol. 14, col. 1.]
It is better to have less rayment, than that the poor should want.

CHAPTER XXVIII.

An example of talking at mass.

An other ensauple y will tell you of them that usen to clatre, speke, and iangle atte the masse, in the whiche whanne thei shulde haue herde the deuynse seruice of God.

A hermit had a chapel to which pilgrims came,

It is conteyned in the gestis of Athenes, that there was an holy hermite that hadd a chapel of saint Iohan in his hermitage; and for the holinesse of the good man, and in the worshippe of saint Iohan, the knightes, ladyes, & gentill women of that contrey come thedir on pilgrimage. And whanne thei were come, the ermite saide hem a masse; and as he had saide the gospeill, he turned towarde the peple, & sawe hem rounne, iape, counsaile, and iangle, eche with other. And as he lokod on hem and sawe her folysshe countenance, he was ware that there was atte eueriche of her eeres an horrible fende, that wrote all that thei saide, and lough hem to scorne; and the blak orible fendes yede lepinge on her hedys, hornes, and riche atyre, as dothe the briddes that sittithe on trees and lepithe from braunche to braunche; of the whiche the holy ermyte was gretly abashed and meruayled. And whan he was in the canoun of hys masse, he herde hem clatre, laugh, iangle, and *borde of high, that it was gret meruaile of the holy man, [and he] smote hys honde on the boke to make hem hold her pees. But there was

and at mass he saw them talking and wrangling together,

and at their sides black fiends wrote down their words.

* [Fol. 14, col. 2.]

sum that dede not, and thanne sayde the ermyte to God, "Lorde, and it be thi wiȝt, make these folke holde her pees atte masse, and that they may know her foly." Thanne sodenly all they
 4 that iangeled beganne to crye lyke wode folke oute of her mynde, that it was a piteous thinge to here. And whanne the ermyte had saide masse, he tolde hem how he saw the fendes
 of heil on her hedes, hornes, and tyre, and tolde hem the perilles
 8 and the synne that it was to make suche clateringe and leude wordes, iapes, and countenaunces atte the masse. For there is no man atte the masse shulde do no thinge ellys but prairie God deuoutly; and these fendes that he sawe was on her hedes,
 12 tyre, and hornes, that clatered and spake of her foly of loue atte messe, and thought more on her iolytees and the worldes delite, and to haue the loke of the musardes, thanne thei dede on the seruice of God. But there was sum in the chapel that
 16 were in her deuocion and praiers, but on hem he sawe no thing saue good, notwithstandinge they were well arraied. And the ermyte tolde hem, who that arraied hym more to plesse the sight of the worlde thanne God he makithe ioye and gladnesse to
 20 the fendes of heil. And the pepill that were there oute of her mynde and turmented, as ye herde before, cried, and pulled euer of her tyre, as thei had ben wode. And so the good ermyte counsailed hem to amende hem, *and to abide in praiers
 24 in that chapel .ix. dayes; and so thei dede, and thorough the prairie of the holy ermite, whan they had confessed hem, and promessed to God to be deuoute attethe masse, and neuer to iangle nor to clatre whanne thei shulde serue God, than the ermite assoiled
 28 hem, and they were heled, and come againe into her witte, and thei kepte hem euer after from iangelinge atte Goddes seruice.

He called to God, but they did not heed,

and after masse he told what he had seen,

* [Fol. 145. col. 1.]

when they repented and promised to serue God better.

CHAPTER XXIX.

And here is an ensauple how no man thorough his clateringe shulde desturbe the devine seruice of God.

32 YEt wiȝt y tell you what befell atte the masse of the holy man, seint Martin of Towres, And as he saide masse there

Saint Martin and Saint Erice said masse together,

and the
latter
laughed,

because a
fiend was
writing all
the idle talk
of the people
on parch-
ment, and
knocked his
head against
the wall.

So St. Martin
warned the
people of the
sin of talking
at masse.

[* Fol. 14b.
col. 2.]

halpe hym seint Brice, the whiche was hys clerke and godson, that after seint Martin was Ershebisshope of Towres, the whiche Brice toke up a gret laughinge, and seint Martin perseiued it. And whanne the masse was done, seint Martin asked hym whi he 4 laughed, and he ansuered, that he saw the fende write all the laughinges that were betwene the women atte the masse, and it happed that the parchemyn that he wrote in was shorte, and he plucked harde to haue made it lengger with his tethe, and it 8 scaped oute of hys mouthe, and hys hede had a gret stroke ayenst the wall, " & that made me to laugh." And whan seint Martin herde hym, he knewe that seint Brice was an holy man. And he preched this to the women, and how it was a gret periff 12 and synne to speke and counsaile of worldly materes atte the masse or atte Goddes *seruice, and that it were beter not to be there thanne to haue suche langage and clateringe. And yet sum clerkes susteinthe that none shulde not speke no manere thing 16 whiles they bene atte masse, and in especial atte the gospell, nor atte the ' per omnia ; ' and therfor, doughtres, here is an ensauple how ye sha'll holde you humble and deuoute in the chirche, and for no thinge haue no iangelynge with nobody while ye are atte 20 the masse, nor while ye serue God.

CHAPTER XXX.

Another ensauple y will tell you of hem that for slouthe lessethe her masse and makithe other to lese her masse.

24

A knight and
a lady slept
so late that
mass could
not be said
at church for
waiting until
it was too
late.

I Haue herde of a knight & of a lady that in her youth delited hem to rise late. And so they used longe, till many tymes that thei loste her masse, and made other of her parisshe to lese it, for the knight was lorde and patron of the 28 chirche, and therfor the preest durst not disobeye hym. And so it happed that on a Sonday the knight sent unto the chirche that thei shulde abide hym. And whanne he come, it was passed none, wherfor thei might not that day haue no masse, for every 32

man saide it was passed tyme of the day, and therfor thei durst not singe. And so that Sunday the knight, the lady, and all the parisshe was withoute masse, of the whiche the pepill were sori, but thei must nedes suffre. And on a night there came on a vision to the person, that he kepte a gret flocke of shepe in a felde there that there grewe no grasse; and he wolde haue ledde hem into a felde there grasse was, *but he must go whith hem thorough a streite pathe, and in the pathe he saw a gret blacke swyne and a sowe, horned, that lay ouer-thwarte the pathe; And he was so sore aferde of her hornes, that he yode away and fledde with his shepe, withoute pasturinge or fedinge hem. And a uoys saide to hym, "Whi art thou aferde of these horned bestys?" & with that he awoke. And the same night the knight and the lady dremed that thei were become horned swyne and sow, and wolde not late the shepe goo to her pasture nor fedyng. And after hem thought that there come mani blacke hunters, and blake hors, with many blake greyhoundes, and raches; and the houndes were uncoupeled on hem, and chaced and bote hem spitously bi the eeres and thies; and them thought that the chace dured so longe on hem tiff they were take and slayne. And of this auision, whanne they were awaked, thei were foule afraied; for the auicion come to hem bi two tymes. And the person come to the knightes hous, and he tolde hem his auicyon, and the preest his, of the whiche thei were gretly meruailed, and thaire sweuens¹ were lyche. And the preest saide vnto the knight, "There is hereby in a forest an holy ermyte that canne tell us what this auicion menithe." And than thei yede to hym, and tolde it hym fro point to point, and as it was. And the wise holi man, the whiche was of blessed lyff, expounded and declared her auicion in this wise: "Sir knight, ye & youre wiff are blacke swyne and sowes that kepithe the pathe thorough the whiche the shepe shulde go to her *sustenance and fode, that is to mene, that ye ar lorde of the parisshe that ye duell in. And ye haue destroubled the parisshe to here masse and Goddes service, the whiche is the

And the knight, the lady, and the priest were all warned in dream.

* [Fol. 15, col. 1.]

And a hermit explained their dreams.

* [Fol. 15, col. 2.]

¹ MS. "swemes."

feding and the pasture of the body and soule, and for youre rest
 and sleping by day, like swyne, ye haue made youre neyghboures
 lese her masse and Goddes seruice; and the hornes that ye had
 signifieth that ye be therfor in dedly synne. And in especiall 4
 ye make other to lese the seruice of God, the whiche ye may
 neuer amende withoute ye suffre therfor gret turment. And
 therfor the vengeance of the dede is shewed you bi auicion, that
 ye shall be tormented, and chaced, and slayn therfor with fendes 8
 of hefl, withoute amendement. For it were beter to you, that
 ye lacked to here an hundred masses, thanne ye lette a man to
 here one or a preest of his deuocion. For the preest most fall
 into the synne of wrathe, and his parisschenes gone forth to the 12
 ale hous or to a tauerne, and thōrough taryeng lese her deuocion.
 And all this euell comithe of youre sleuth and synne, of the
 whiche ye shall yelde onis acompte of; And ye shall be therfor
 chaced, tormented, and slayne, and in waye to be dampned, but 16
 ye amende it." And thanne the knight was abasshed, and asked
 counsaile what was beste for hym to do. And the holy man
 counsailed that on thre Sondayes he shulde knele on his knees
 afore all the parisschenes, and crie hem mercy, and that they 20
 wolde forgeue hym his misdede that he had kepte hem so longe
 a dayes from her masse, And that thei wold prairie to God
 foryeue hym and his wyff, * and he wolde euer after be one of
 the furst atte the chirche. And thei were shruie of the ermite, 24
 and had penaunce of hym, and were chastised that thei dede
 naught as they were wont. And he and his wyff thanked God
 of her auicion that he sent hem, that thei might amende hem,
 And so from that tyme forward thei were the furst atte the 28
 masse and the laste therfrom. And also the ermite tolde the
 preest his auicion like as hadde the knight, and that God shulde
 be dradde and serued afore ani erthely thinge or delite of rest or
 plesaunce; wherfor, doughtres, take here ensaumple that for 32
 youre persones ese that ye make not diuerse peple lese her
 masse and deuocion, thorough youre negligence and sleuthe;
 for it were beter for you to here no masse thanne to lette 36
 other.

that because
 they made
 others to lose
 their masses,

they were
 worse than in
 neglecting
 their own.

* [Fol. 155.
 col. 1.]
 And they
 were ever
 after the first
 at the masse.

CHAPTER XXXI.

I wolde ye knew an ensaunple of the lady that wolde
haue alwey a *quarter* of a day to arraie her.

4 **T**Her was a ladi that duelled fast bi the chirche, that toke
every day so longe tyme to make her redy that it made
wery and angrī the person of the chirche and the parisshe-
nes to abide after her. And she happed to abide so longe on a Sonday
that it was fer dayes, and euery man said to other, "This day we
8 trow shall not this lady be kemed, and arraied;" and sum of
hem cursed her, and saide, "The deuell arraye her onis, and be
her merour, for because she makithe us euery day in use and to
abide after her." And as God wolde shew for ensaunple, atte the
12 same tyme and houre as she loked in a mirrour, in stede of *the
mirrour, the deuell turned to her his ars, the whiche was so
foule and orible that for ferde she was wode and oute of her
mynde, and was so sike longe; and atte the laste God sent her
16 her witte; & she was chastised, and wolde no more make
folke to mouse after her, but wolde be sonner arraied and atte
the chirche thanne ani other. And she thanked God that he
had chastised her so that she might amende her: and therfor
20 here is an ensaunple that no body shulde take so long leysur to
arraie hem that thei lese her masse and Goddes seruice, and
make other also to lese it.

A lady took
so long to
array her,
and kept the
people wait-
ing for mass

that they
cursed her;

* [Fol. 155.
col. 2.]

and the devil
appeared to
her in her
glass, and
frightened
her so that
she would no
more keep
folks waiting,

and she thank-
ed God He
had chastised
her that she
might amend.

CHAPTER XXXII.

Now y wiff tell you an ensaunple on this matere of
24 an holy lady that loued wel God and his seruise.

HIt happed her on a day that she herde no masse, she wold
not that day ete flesshe nor fysshe; & yet she wolde
be full of sorw in hert; and hit happed on a day her chapelein
28 was sike that he might not synge, wherthorugh she must go
home withoute masse. And she yede withoute her place crieng

An example
of a holy lady
that loved
well God and
His service.

When she
heard no
mass, she
would eat no
flesh nor fish.

Her chaplain
being sick,
she could
have no mass,

and cried on God, on God, saieng these wordes, "Lord, forgete not purueie me of thin holy seruice, though this chapelein be syke:" and as she saide these wordes she saw comyng towards her two freres, of the whiche she was gladde, and asked hem yef the wolde saye her masse; and thei answered her, yee, yef her lyked. And she praied one of hem shulde go to. And she thanked God of her coming. And so the yonggest of the freres yede to masse. And as he was afore the Agnus Dei, the olde frere loked on hym how he brake the oste in the .iiij. parties. And he sawe one of the parties lepe *into the good ladies mouthe in manere of a gret clerenesse or a light; and the frere that was atte the masse loked aboute hym where the .iiij. parte of the oste was becomin, and tremeled for ferde, and his felowe come to hym & saide, "Be not aferde, for that ye seke is in the good ladies mouthe." And thanne he helde hym content, and thanked God of that miracle, & thus it happed the lady that loued so moch the seruice of God. And therfor here is an ensauple to loue Goddes seruice. God louithe hym, as he shewed unto this good lady apertely that had so gret desire to serue hym and to see hym, as ye haue herde here afore.

20

CHAPTER XXXIII.

An example of a countesse that every day heard three masses.

I wolde ye herde an ensauple of a countesse that euery day wolde here thre masses.

One of her chaplains hurt himself, and could not sing.

She prayed to God, who sent her a saint, who afterwards vanished.

She humbly thanked God.

And as she yode a pilgrimage, one of her chapeleinez felt of his horse and hurte hym self in suche wise that he might not singe, and the ladi was full of sorugh that she shulde lacke one of her masses. And as she made deuoutly her praiers to God, he sent her a seint in stede of a preest to saie her a masse; but whanne he had songe and done of his vestementys, there wost no body where he become. And thanne the ladi wist that it was Goddes sonde, of the whiche she thanked hym humbely. And here is a good ensauple how God purueiethe for hym that louithe hym, and his seruice. And y trewe there be now mani

women that passithe a dayes withe feuer masses thanne .iij. and that it suffisithe hem to here one, for her deuocion is so litell *in the seruice of God; for who that louithe hym and dredithe hym, he wilff ofte see God and here his holy seruice. And he that dothe contrarie, wol passe lightly, as diuerse do now a dayes, that haue more delite to plesse the worlde and the flesshe thanne God.

There are many women now who hear less than three masses.

* [Fol. 16, col. 2.]

Many now-a-days have more delight to please the world than God.

CHAPTER XXXIV.

8 I wol tell you an ensauple of a yong lady that had her herte moche on the worlde.

An example of a young lady whose heart was on the world.

AND there was a squier that loued her, and she hym. And for because that she might haue beter leiser to speke with hym, she made her husbonde to understond that she had uowed in diuerse pilgrimages; and her husbonde, as he that thought none euell, and wolde not displese her, sofered and helde hym content that she shulde go whedir her lust. And it happed that she and the squier yede a pilgrimage to a place that was of oure lady. And thei thought they were wel atte ease, that they might haue her foly speche and comunicacion togedre, in whiche they delited hem more thanne to saie praieres or seruice to God, or to haue ani deuocion in her pilgrimage. And it happed thei were atte the masse, and thorough the temptacion of the deuell they delited hem atte the masse in loking, and in makinge signes, eueriche to other, of loue and iapes, more thanne they delited hem in Goddes seruice, or to saie deuoutely her matenes or praieres. And God, that wolde shewe his miracle that thei dede euell, sent the ladi suche a sodein sikennesse that she swalt there she stode, and that no man wost whedir she shulde leue or deye. And she *was taken anone in armes, and born into the towne as a dede woman; and in thre dayes after she neuer ete mete nor drinke. And so her frendes and her husbonde were sent for, the whiche, whanne they come, made moche sorugh that this auenture was fall on her; for thei wost

She was in love with a squire,

and went on a pilgrimage with the squire,

and delighted in speech together rather than in prayers. And at the mass

she was taken with sickness

* Fol. 168. col. 1.] and carried home;

and in a
trance her
father and
mother came
to her,

not whedir she shuld liue or deye. But as she laye in a traunce that .iiij. dayes her thought she sawe her fader and moder; and her moder shewed her pappes and brestis, saieng, "Faire doughter, loue and worship youre husbonde that God and the chirche haue geuen you, and aboue al erthely men, and loue hym lyke as ye haue loued these brestis, the whiche hathe norissched you."

and told her
to love none
but her
husband,

And her thought that her fader asked her, "Whir loue ye or haue more plesinge to ani man than to youre husbonde?" And he saide, "Doughter, loke what sight is besydez you." And he saide, "But ye amende you, ye are like to fall in the fyre."

And she saw
a pit full of
fire,

Thanne she loked besides her, and she sawe a depe well full of the fire of hell, and she was almost fall therin. Of the 12 whiche auicion and sight she was foule afraied. And thanne her fader and her moder shewed her an hundred preestis that she had clothed in white for the loue of the soules of her fader and moder. And her fader and her moder thanked her therfor. 16 And after she thought that she saw the ymage of oure lady holdinge in her honde a cote and a smocke, And saide to her, "This cote and smocke shal kepe the from fallynge into that well of fire, notwithstandinge thou hast defouled myn hous." 20

but for her
charity in
clothing
priests she
was kept
from it;

* [Fol. 168.
col. 2.]
and when she
awoke,

And in that afray *she awoke of her traunce and auicion, and toke up a gret sighe; and thanne her husbonde and frendes were glad that she was not dede. And the lady was abaissched of her sweuene and auicion, and asked a preest what best was for 24 her to do; and he dede seche her a man of holy lyff that wered the hayre, that was a gret clerk, and a man of holy religion; and she was shreue to hym, and tolde him all her auicyon, and her fere that she hadde of the well; and tolde hym all her 28

she sent for a
priest,

who told her
what her
vision meant:

synne and youthe. And the holy man declared her auicion, and saide, "Ye are as moche beholde to God and to hys blessed moder, that will not that youre soule be lost, nor dampned, but a shewed you before the pereill for youre saluacion. Furst, God 32 hathe sheued you youre fader and youre moder, And that youre moder saide, 'doughter, loue and worship youre husbonde as ye haue loued these brestis that haue norissched you;' that is to menyng that ye shulde loue and doute youre husbond, as ye 36

that she
should love
her husband,

- loued youre moderes brest whanne ye were norissshed therof.
 For the child^d louithe of all thinge the pappe, for the suetnesse of
 the melke of the whiche he takithe his norissshinge and wexinge;
 4 and so aught eueri good woman do after Goddes lawe, to loue and live after
God's law :
 her husbond^d aboue all other loues, And to forsake worldly
 loues that be unlesfull. For oure Lorde saithe with his mouthe
 that woman shulde leue fader, moder, brother, and suster, for
 8 her husbonde. For they are not diuerse, but two flessches that
 God hathe ioyned in one, and that no man shulde putte betwene
 hem no * thinge that might seuer the loue that God and the
 chirche hathe ioyned in hem. Yet youre moder saide you that ye
 12 toke youre norissshinge and waxing of the suetnesse of the milke,
 the which signifieth the swetnesse that shulde be in trew
 mariage, and grace with loue of God. And after that, youre
 fader saide, whi take ye ani man more loue and plesaunce
 16 thanne youre husbond^d? and see ye that brenninge well of the
 fire of heil that is be-side you, in the whiche ye ar lik to fall?
 that signifieth that and ye loue ani other than youre husbonde,
 or ani other dele with you, sauf he only, ye shaft fall into the
 20 well, and be broiled and brent, and sinke in the pitte of heil,
 euer to be there amonge the deuiles, for the delite of that euil
 plesaunce that ye haue hadde ayenst Goddes lawe. And therfor,
 sen ye haue sene the fire of heil venieaunce, and the punicion
 24 that ye most suffre for that fals delite yef ye do it, leue it.
 And after youre moder shewed you the white preestes, And saide
 that ye had clothed hem, and they thanked you; that signifieth
 that ye had made mani preestes reuest hem, and synge masses
 28 for thaire soules; wherof thei dede thanke you; and certaine
 lyke as ye praie for her soules and other that bene dede, so praie
 thay for you; and bethe sori whanne thei seithe ani that dothe
 for hem stondynge in way of dampnacion, as ye may see, thei
 32 were sori of the temptacion that ye hadde, and that ye stode in
 waye like to be loste, and therfor thei come to socour you, for
 the good dedes and masses, praiers and almesse, that ye hadde
 don * for hem. After ye sawe the ymage of oure ladi that in her
 36 honde helde a cote and a smocke, and saide to you that this

* [Fol. 17,
col. 1.]

and that the
sweetness of
marriage
should be as
the sweetness
of mother's
milk :

that the
burning well
of fire signi-
fied that if
she loved any
other man,
she should
fall into hell
as a punish-
ment for the
evil pleasure,
and warns
her to leave
her sin.

That the
vision of
priests signi-
fied that her
support of
priests and of
masses for the
souls of the
dead had
gained her
the guardian-
ship of their
spirits :

* [Fol. 17,
col. 2.]

that the
image of Our

Lady signified that her charity in clothing the poor had gained her forgiveness : shall saue you from fallynge in the well, not-withstondinge ye haue fouled myn hous, that is to saye that ye had ben in her chirche more to haue plesaunce in sinfull dedes thanne for the plesaunce of her thenkinge, and hauinge luxurious lokes, coun- 4 tenaunces, and signes in her chirche atte the masse. And there the uoys of oure ladi saide ye hadde fouled the chirche. All thei that gone on pilgrimage to a place for foule plesaunce more thanne deuocion of the place that thei go to, and couerithe thaire 8 goinge with seruice of God, fowlithe and scornithe God and oure lady, and the place that thei goo to, as dede the squier whanne he come to that place, and that ye hadde more plesaunce in hym thanne ye hadd' of the plesaunce of God, or on the pilgrimage 12 that ye yede to. And of that misdede God wolde shew that ye had failed in, and made you therfor suffre that payne and euell that ye haue hadde. And that oure ladi wold' haue you saued for a cote and a smocke that ye gaue to too pore women in the 16 worships of God and her, the whiche as as the uoys saide hathe saued you, that is to saye, the almesse dede that ye dede hathe kepte you from fallynge in the fyre of hell; that is to mene that youre auicyon and this fortune that ye haue bene inne, and that 20 ye haue bene kept bi oure lady forto not fall in synne with the squier as ye had thought. Thinke this is an exauple and a warninge forto amende you that ye were not dampned, nor lost. And therfor thanke * God hertely, and amende you bi tyme of 24 youre errour and foly. And ye aught hennys forward' kepe you well from falling in suche perill to lese youre soule, and into horrible synne, as to be in wilf to breke youre mariage, the whiche God hathe made hym selff to holde hole and to be kepte. 28 And also ye are suoren to God and to youre husbonde atte the chirche dore afore witnesse that ye shall neuer breke it while ye leue to-gedre. And yef ye do, ye are shamed and falsly forsworn, and not worthi neuer to come in compai of goode 32 women." And thus the good holy man shewed her and declared her auicion that she mette of, and taught her to do well. And so the ladi was hole, and thanked God that she was saued from synne, and from her foule delite and plesaunce; and after that 36

that all who do evil in holy places scorn God;

that God sent her sickness to shew her her sin; but her Lady saved her for her charity :

and that she should amend her life
* [Pol. 176. col. 1.]
and thank God for the warning.

Lastly, he reminds her that she was sworn to God and to her husband.

And the lady recovered, and thanked God

she loste all her fely, and was a good woman. And thre
that, half a yeere after that, the squier come from a
he hadde ben atte, fresche and iolyly heere, and he
4 to borde and play with the lady with suche
wont to use to her; and sayd, "Lady, what is it
loste the ioy and the plesunce that y hadde in
shulde hane to-godern so muche sportis and merris
8 answered hym "All that tyme ys passed, for y will never
suche plesunce; nor y will never lose ne mynne
husbonde." And thanne she tolde the squier what hap-
pended her, notwithstandinge he had hoped to have her
12 But she was so aformed in goodnesse, that it was
thanne he lefte her. And after he told "to the
goodnesse and the stedfastnesse of her; and after he
other praised her and worshiped her the more. And
16 here is an example that no body shulde go in
for to fulfyll no fely, plesunce, nor the world, nor
delite. But thei shulde go enterly with herte to
also that it is good to prais for fader and m-d. and for
20 frendes that ben dede, for thei impetrite grace
be alwe. And also it is good to geve almesse, as ye have
before.

CHAPTER XXXV.

And yet y will tell you an other example, what
14 happened in a chirche that was called Our Lady of
Beaulyon.

H It happened in a chirche on an even of ocre lady
that was called Perr Leonard, which was servaunt of
16 Candee, on the night delt fleschely with a woman
an suiter; and God of his gret might wolde shewe that they
dede enelle, tyed hem fast togedre that night and the morn
day, in all the sight of the pepill that come thedir unto the
30 towne; and all the contre there about come downe and
sawe hem. And thei might neuer parte, but were fast like
a dogge and a biche togedre, that night and the morn all

ue to praie and to and said it
s hous to make mar- should be a
or, to conferme this house of
miracles in these two prayer, and
place was fouled, the not of
m, that is the chirche. merchandise;
and God by
these two
miracles
shewed his
displeasure at
his church
being
"fouled."

II.

the good and takithe
m, y saie for there is Many follow
id there be mani that evil examples
umples. And thei that rather than
good,
e of the right way, and going out of
the right
way, and
against the
command-
ments of God.
Most people
seek the
pleasures and
vain glories
of the world,
being proud,
envious,
and other that be full
of hote and brennyng angry, or
volues, or other wyld lecherous,
like beasts.
Others are
gluttonous,
covetous,
hat euer are in couetise
ben bawdes and theues, usurers,
liars, and
backbiters.
ers, traytours and fals of * [Fol. 186.
col. 1.]
that be slowe that wyll Some are no
good either to
themselves or
to others.
And these manere of All these are
a fals maisteris doctrine, the children
of a false
counsaillethe, temptithe, master, the
dithe hem bounde in his devil,
sion; and men of these who holdeth
of the whiche it is the them bound,
until they are
unbound by
confession.

On the
morrow all
the people
made a pro-
cession, and
prayed for
them, when
they were
separated.
And when the
church was
again hal-
lowed,
* [Fol. 18,
col. 1.]
they were
made to do
penance
therein.

day, vnto the tyme that the pepiff yode a procession about for them to pray to God that that orible sight might be ended and hidde. And atte the last, whanne it was night, thei departed. And after the chirche was halowed or euer there 4 were saide there-in ani masse. And they that dede the dede were ioyned to penaunce, to go naked afore the procession thre *Sondayes, beting hem self and recordyng her synne tofore the pepiff. And therfor here is an ensauple 8 that no body shulde do no suche filthe in the chirche, but kepe it clene and worships God there inne.

CHAPTER XXXVI.

Another and
similar ex-
ample.

Yet wolff y tell you an other ensauple upon this matere, that befell in the parties of Peytow not thre 12 yeere sethe.

In an abbey
in Poitou a
monk named
Pygreet was
found with a
woman in the
same posture;

THere was an abbey in Peytow called Chimefere, the whiche abbey was fortifyed for werres; and the prioure of that abbey had a monke there, that was 16 his neuw, that hight Pigreet, the whiche atte a tyme might not be founde; and he was lost. And atte the laste thei fonde hym in a corner of the chirche byhinde a wche on a woman, and they might not parte that one from that 20 other. And than all folke come thedir to see hem; of the whiche sight the sely monke was sore ashamed of and full of sorw, and so was his uncle and all other monkes. And after, whanne it was the wilf of God, thei parted, and the 24 monke Pygreet went and fledde a-wey oute of the abbey for shame. And therfor here is an ensauple that no body shulde do that orible synne of the delyte of the flesshe in the chirche, nor to speke nor to make countenance nor lokes of foly loue 28 there inne, but yef it were of loue of mariage. For as one of the gospell saithe that God entred into the chirche, the whiche was atte that tyme called the temple, and he fonde that they solde there inne marchaundises; and he made uoyde oute all 32 they that solde ani thinge therin, And saide that *the hous of

and all people
came to see
them,

and the monk
fled away for
shame.

This is an
example that
no one should
seek worldly
pleasures in
a church;

for God went
to the Temple,
turned out all
who sold
things there,
* [Fol. 18,
col. 2.]

God shulde be kepte clene, and shulde serue to praie and to make orisonnes inne; And that it was none hous to make marchaundise and to do synne in. And therfor, to conferme this that is afore, oure Lorde bathe sheued his myracles in these two chirches, how it displeased hym that his holy place was fouled, the whiche was ordeined of clenness to serue hym, that is the chirche.

and said it should be a house of prayer, and not of merchandise; and God by these two miracles shewed his displeasure at his church being "fouled."

CHAPTER XXXVII.

[Of Bad Examples.]

- 8 And therfor, doughtres, thei that seethe the good and takithe the euell, by reson they shuff repent hem, y saie for there is mani euell ensaumples in the worlde, and there be mani that takithe hem sonner thanne the good ensaumples. And thei that
- 12 done so, done ayenst nature, and gone oute of the right way, and ayenst the comaundement of God, that all good and sauacion techithe, and yeuithe us wretin the whiche we shulde holde, the whiche we kepe febely. For we see that the most of the worlde
- 16 gouernithe hem after the delite of the flesshe and the veyne glorie of the worlde, as sum that be prowde of her science, richesse, and her birthe; and there be other that be enuious to see other in gretter degre thanne they; and other that be full
- 20 of yre and rancour; and other full of hote and brennyng lechery, enflamed unmesurably like wolues, or other wyld beestis; And other that be lykerous of moche mete and drinke, takyng unresonably therof; And other that euer are in couetise
- 24 of that is not heres; And other that ben bawdes and theues, usureres, bariters, ouerthwarteres and lyers, traytours and fals of her worde, *and bakbyters; and other that be slowe that wyff do no good to hem self ne to none other. And these manere of
- 28 men sheuithe that they be the children of a fals maisteris doctrine, the whiche is the deuill of hell, that counsailethe, temptithe, and gouernithe hem, and the deuill holdithe hem bounde in his seruice till thei be vnbounde by confession; and men of these
- 32 maners there be now a dayes to mani, of the whiche it is the more pitee.

Many follow evil examples rather than good,

going out of the right way, and against the commandments of God. Most people seek the pleasures and vain glories of the world, being proud, envious,

angry, or lecherous, like beasts.

Others are gluttonous, covetous, usurers, liars, and backbiters.

* [Fol. 185. col. 1.]

Some are no good either to themselves or to others.

All these are the children of a false master, the devil, who holdeth them bound, until they are unbound by confession.

CHAPTER XXXVIII.

[Of Good Examples.]

But others have love of God, and fight against temptation; and are temperate and content. And there be other be wyse, that haue her herte and hope of God. And for the loue and fere that thei haue in hym, they kepe hem clene and fytithe ayenst temptaciones, and the 4 braydes of the fyre of lecherye, and kepith hem suerly withoute delicious metes, for the flesshe is tempted by delicious metes and drinkes, the whiche bene letteres and kindelers of the brondes of lecherye; and other that haue grace to thenke that they haue 8 suffisaunce, and that is ayenst couetise. And there be other that haue free hert, true and iuste, and be not riotous; for who that sekith the ryot gladly, he metithe therewith, for many men for anger betithe hym self with his owne staffe, and sekith the hym 12 sorw from day to day. And God blessithe in the gospell the meke and the humble hert. And all these men that kepithe hem self clene, and in the loue and drede of God, and of his neighbours, sheuithe well who is her fader; and that is God 16 the fader, of the whiche they kepe his comaundementis as holy chirche techithe hem. And they haue free hert to witholde good ensaumples of lyff, and ioye perdurable, and of saluacion. And therfor, faire doughters, haue night and day youre hertes to 20 hym *and loue hym, and drede hym, and he will kepe you and saue you from perill and temptaciones. And therfor, my faire doughters, y will shewe you and declare you by this boke the good ladyes that God preisithe in the Bybill, and for thaire holy 24 lyff shal euer be praised, and therfor takithe ensauple to lyue clenly and honestly as thei dede. And also y will declare you sum euell women that were diuerse and cruell, the which made and hadd' euell ende, to that entent that ye may take hede by 28 hem to kepe you from the euell, that ye fall not inne.

But others
have love of
God,

and fight
against
temptation;

and are
temperate

and content.

Many men
for anger beat
themselves
with their
own staffe.
God blesseth
the meek and
humble,

and is the
Father of
those who
keep His com-
mandments.

* [Pol. 18b.
col. 2.]

He will keep
and save all
who love and
dread Him.
The Bible
gives us ex-
amples of
good women

and of evil
women.

CHAPTER XXXIX—XLVI.

[The Example of Eve.]

The first
example is
Eve, through

THe furst ensauple of euell¹ and synne, wherethorugh the dethe ys entered in to this worlde, hit come 32 of Eue, oure furst moder, that lyteff kept the

¹ MS. "well."

comaundement of God, nor toke none hede of the wor-
 shippe that God hathe sette her inne. For God had
 made her lady of all thinges under heuene bering lyff
 4 on erthe, And that all thinges shulde obeye atte her wyff.
 And yef she hadde not fall in the synne to breke the comaunde-
 ment of God, there hadde be no fische in water, beest on erth,
 brydde in the eyre, but they shulde haue bene all in thaire
 8 obeysaunce to haue demened hem atte her lust withoute any
 obstacle. And she shulde haue brought forthe her children
 with-oute payne or perill. And she shulde neuer haue thrust,
 nor hunger, colde, hete, nor traouyle, siknesse, heuynesse in
 12 herte, nor worldly dethe, nor no water shulde drenche her, nor
 fyre brenne her, nor no thinge hurt her. And therfor takithe
 hede how one synne puttithe her oute of so high a worshippe,
 ease, and blisse of loue into this seruage and bondage as we
 16 be in, for she lost all worshippe, richesse, ese, and blysse, and the
 obeisaunce of all thinges, for the sinne of the disobeyaunce.
 Now doughtres take hede wherinne the furste woman synned,
 to that entent that ye may be ware therof by good doctrynes
 20 and ensaumplers. And one of the furst causes of synne that Eue
 dede, was for she toke aqueintaunce lightly of the serpent, and
 herkeninge to her langage, that made her fall in speche with
 her, the whiche she dede of mys. For atte the furst she shulde
 24 not haue take no aqueintaunce nor to haue herkened to her
 speche, and thanne she hadd' scomfit the serpent atte the
 furst. And therfor her lewde aqueintaunce and herkenynge
 dede harme. And therfor, faire doughtres, it is not good to
 28 herkyn and take sodeyne aqueintaunce that hathe the herte of
 faire speche, for sum tyme her speche is deseyuable and venomous,
 by the whiche ye might cache grete blame and shame. And so
 the serpent auised her tyme, whanne Eue was from her husbonde
 32 alone, to that entent that she might haue beter leyser to shewe
 and to saye to her false deseyuable langage. And therfor,
 doughtres, it is not good to a woman to be founde alone with a
 man, but yef it be with her husbonde. But y saie not but that
 36 women shulde dede worshippe to hem that is worthi to haue it.

whom death
entered the
world,

whom God
made lady of
all things.

If she had not
broken God's
command-
ments, all
fishes, beasts,
and birds
would have
been obedient
to her,

and she would
have had
neither pain,
peril, thirst,
hunger, sick-
ness, nor
death.

And one sin
deprived her
of this "bliss
of love."

* [Fol. 19,
col. 1.]

Therefore
take heed
wherein she
sinned.

One of the
first causes of
her fall was
listening to
the serpent.

Therefore it
is not good to
make ac-
quaintance
suddenly
with any of
"fair speech."

The serpent
watched when
Eve was away
from her
husband,
thereby shew-
ing it is not
good for a
woman to be
alone with
any man but
her husband.

And also a woman puttith her worships in balance to ansuere and speke to moche; for one worde drauith an other in, and thanne there may scape sum worde that after may turne to harme, And she may be scorned and mocked therfor. For 4 the * secounde foly that Eue dede was, for she answered to lightly with-oute bethenkinge her, whanne the deueñ in the liknesse of a serpent asked why she and her husbonde ete not of the fruit of the tree of lyff as they ete of the other fruites, 8 and she, with-oute counsaile of her husbonde, helde with hym talkinge, whiche turned her to myscheef that she answered, for the ansuere longed to her husbonde, and not to her, to deuise what fruit they shuld ete. And therfor she might haue saide, 12 "Aske myn husbonde that questyon and not me," and thus she might haue discharged her of her ansuere. And the[r]for, faire doughtres, takithe ensauple yef any requere you of foly of ani thinge that touchithe youre worshippe, ye may saye ye wylt wete 16 of youre husbonde, what he wylt saye that ye ansuere hym. And y wolde that ye knew the ensauple of a lady that the prince of Aquile required of foly loue, the which, whanne he hadde all praid, answered that she wolde wete her husbondes 20 wylt, and geue hym an ansuere. And he saw that, and lete her be, and neuer spake more to her of that matere. And the prince tolde to all the peple that she was one of the perfit good women of all hys londe; and thus the lady gate her moche 24 worshippe that she answered so the prince. And so aught eueri good woman to lete her husbonde ansuere and not they. The thridde foly that Eue dede was whan she be-thought her not aright of the defence that God had made to her husbonde 28 and her. For God had saide hem, yef that they ete of the fruit, that they shuld *deye; and therfor, whanne she answered and tolde not the serpent the plaine trouthe, but saide "yef we ete of this fruit perauenture we shull deye," and thus she putte 32 condicion in her ansuere, but oure Lorde putte ther inne no condicion, nor no perauenture. But that worde that she saide, perauenture, made the deueñ to take fote to tempte her, and enharded hym to speke to her, as they that herken men whanne 36

* [Fol. 19, col. 2.]
The second
folly of Eve
was to talk
with the
serpent,

for the answer
belonged to
her husband
and not to
her;

therefore
women
should not
answer with-
out asking
their
husbands.

For example,
a lady, when
a prince made
love to her,
told him she
would ask
her husband
what answer
she should
give him;
and thus it
got her much
worship of all
in the land.

The third
folly of Eve
was to think
wrong of
God's com-
mand;

* [Fol. 19b,
col. 1.]
for she told
the devil
"perad-
venture they
should die;"
but God did
not say
"perad-
venture."

- they prae hem of foly; for her herkeninge they yeue hem corage
to speke to hem further, as Eue herkened the fende that saide, And the devil
said "ye shall
not die,"
"ye may wel ete therof, and ye shall not deye, but ye shall be
4 as faire as God,¹ and ye shall knowe bothe good and euell; but be good,
and the cause is that he hathe defended you the etynge of the
fruit is for ye shulde not be as faire, clere, shyning, bright, and as mightie
as God." And thus Eue wende he had
8 saide sothe, and leued hym for couetise and faire speche. And
so done these folisshe women, that beleuithe these fals flateres Thus do
foolish women
who believe
false
flatterers,
and iangelers that counsailithe hem to foly with her faire speche,
and be-hest her the whiche they holde not, notwithstandinge sum
12 tyme they makithe hem with thaire faire speche consent to foly
delyte, and after they finde hem self deseyued, for whanne they
haue had her wilf, they leue hem shamed and defamed sham-
fully. The fourthe foly of Eue was her foly sight, and loking The fourth
foly of Eve
was to look
longingly on
the tree,
16 that she kyst on the tree and fruit of lyff, the whiche God had
defended her, the whiche fruit her thought faire and delycious;
and thorough her light loke she desired and was tempted to
ete therof. And thus for her lewde *and light lokinge she *[Fol. 196,
col. 2.]
20 fell into foule plesaunce and synne. And therfor it is gret and by look-
ing fell into
sin.
perile to loke lightly; for the wise man saithe that the most
enemy that a man hathe is the sight of the yee, the whiche haue
deceyued mani with fals leude lokinge; for there is mani that
24 lokith soberly, stedfastly, and mildely in her fals lokes, that
women wenen that thei be full of thought for distresse of loue,
and it is done but to make a fals semblaunt to deseyue hem.
And therfor, doughters, here is an ensauple to be ware of This is an
example to
beware of
looks, with
which the
devil tempt-
eth;
28 lokes, for many a tyme folke be deceiued there-by. For whanne
the deuett of heil findithe folke to-gederes with suche folisshe
fals lokes, he temptithe and enflamithe, and makithe hem to
fall in the foule orible synne of lechery, thorough whiche they for the sin
of lechery
cometh of
lewd looking;
32 lese bothe body and soule. And so ye may see that this synne
comithe of the lewde lokinge, of the whiche y wolde ye knew
the ensauple of king Dauid, that for a leude look that he kiste
on Barsaba, Vriis wyff, he fell into auowtry and fornicacion with of which
king David is
an example;
for he fell into
fornication
and man-
slaughter,
36 her; and after he fell into man slaughter, for he made slee her

¹ MS. "good."

husbonde Vri; for the whiche God toke gret wratthe and uen-
geaunce on hym and his pepill, and all the cause of the
begynninge was of a leude loke, as hit felt by Eue, that
thorough her loke she felt into the foule and orible synne to 4
breke Goddes comaundement, thorough the whiche all the
worlde and her of-spring was dede, and lost, and dampned.
And therfor, doughtres, be ware of youre lokes, whereon ye
sette hem stedfastly. The fifthe foly of Eue was whanne she 8
touched the fruyte *that God had defended, for the whiche she
had be beter that she hadde hadde none hondes. It is a gret
perill after ye loke, for whanne that two vices be sette one
euell delite, gladly they bringe her maister into temptacion. 12
And therfor the wise man saithe that no thinge shulde be
touched that may hurte the soule; for leude touchinge and
handelyng sterith and chafithe the flesshe and the body, and
blindithe reson that shulde gouerne all, and makithe thanne 16
folke fall into orible synne of luxurie. And the wise man
saithe that a man shulde loke on his hondes and bethenke
hym thries or he touched ani thinge, to that entent that he
shulde know that he wolde not touche no thinge that shulde 20
stere hym to synne; for the touchinge with honde and mouthe,
as kessinge, sterithe the blode and trobelithe the drede of God
and the worshippe of this worlde. And therfor moche synne and
foly is fall by touchinge and handelinge, as it felt by Eue, 24
oure furst moder, that touched the fruit of lyff. The sixte
foly that Eue dede was she ete the fruit the whiche God had
defended her; And for that dede we were deliuered all to the
payne of dethe of heil, and straunged from gret ioye and blisse. 28
For the whiche folys dede, there is fall so moche sorw, payne,
and woo, as ye may see by holy writte; And how God hathe
and will ponisshe them that etithe suche delycious metes and
drinkes, with the whiche they norisshe the flesshe and the 32
caryoune of the body, thorough the whiche also is gendered ese,
reste, and hete, and steringe of the foule delite of lechery and
other synnes. Whi takithe thei not hede *of Goddes powere
pepill that deyeth for hunger, thruste, and colde, of the 36

and all from
a lewd look.

Through
Eve's looking
all the world
was lost.

Therefore
beware on
what ye look.

The fifth folly
* [Fol. 20.
col. 1.]

of Eve was
touching the
fruit;

therefore no-
thing should
be touched
that may
hurt the soul.

A man should
bethink him
thrice before
he touches
anything,

for much sin
and folly
comes from
touching and
handling.

The sixth
foly of Eve
was eating the
fruit which
God had for-
bidden her.

* [Fol. 20,
col. 2.]

whiche God will axse hem acompte at the dredfull day. And wetithe well that synne is not all in moche etinge, but in the delite of sauour of the mete. And as the wyse saietþ, the
4 dethe lyeth under the delites, as the fysshe that takithe his bayte upon an hoke. And he wenithe no thinge in it but mete, and it is an hoke whiche takithe hym, and sleithe hym, and is his dethe. And as the venym and poysun ys yeuen under
8 coloure of mete and drinke, the whiche sleithe the man; and thorough the sauour that is take of delite of the delicious metes the soule is perished and slayne by the body, as the delite
of the apiff slow Eue oure furst moder, and turned to gret
12 synne; as furste to herken, and to take sodenly aqueintaunce, and to ansuere, And after the lokinge and beholdinge, and thanne touchinge, and cussinge and saueringe made of fals delite that Eue dede to ete the apiff. The seuenthe foly of Eue was
16 for be-cause that she beleued not that God saide to her that she shulde deye yef that she ete of the fruit of lyff, but he sayde not that she shulde deye anone bodely dethe, but saide that she shulde deye. And so dede she furst that was that she disobeyed
20 to God and felt in his yre and indygnacion. And after she deyed bodely dethe, that was whan she had be longe in trauaile, And had suffered mani sorwes and paynes, and was of euell atte ease in this worlde, as God had promised her. And atte
24 the laste, after her dethe, she descended into haiff, and there she and her husbond *and all thaire liff was in prison vnto the tyme that God deied on the crosse, that was .V. thousande
yere and more be-twene. And thanne God deliuered hem, and
28 thei that hadde serued hym in the olde lawe, and toke oute the good and lefte the euell, and took the corne and lefte the straw to be brent. Alas! whi thenke not they that slepithe euer in synne to this day to amende hem, not hope lyke a fole euer
32 to lyue, and to abide to his last ende to amende hym? And may not they see the dethe that neighed hem from day to day, as dothe the theef that comith in atte the dore on the backe half, and robithe, and sleithe, and gothe his way, and no man wote
36 whanne he comithe ayen; and after, the theef, whanne he hathe

Death lieth under the delight of eating, as to the fish that taketh his bait on a hook,

and the soul is slain by the body.

The seventh folly of Eve was not believing what God said to her.

After her death she descended into
[* Fol. 206.
col. 1.]

hell, and was in prison with her husband until the time of Christ's death,

when they were delivered, with all who had served God in the old time.

Why do not sinful people think to amend their lives at once, and not hope to live for ever?

A robber
cometh and
goeth until he
be "spied"
and taken;

so the sinner
goeth and
cometh in
pleasure and
sin until his
death.

A woman
should live on
God's com-
mandments.

* [Fol. 205.
col. 2].

The eighth
folly of Eve
was giving the
apple to her
husband;

therefore a
woman ought
to beware
what counsel
she gives her
husband,
and a man
should con-
sider what
his wife's
counsel leads
to;

for a man was
slain through
following his
wife's counsel.

All good
women should
bethink them
that their
counsel lead
not their

robbed, he gothe and comithe till he be spied, and thanne is
take and stroyed. And so farithe it by the synners that euer
lyuen in synne from day to day till the dethe takith hem,
and thanne they knowe her synnes, as the theef dothe that can
not kepe hym from goyng and comyng, and delite hem in
thifthe till thei be taken and putte to dethe. And so it farithe
by the synner that gothe ofte to and from in his foule plesaunce,
and delited that his synne is aperceyued, knowe, and wist so fer
forthe that thei lese her worshippe, and be shamed and defamed,
bothe of God and of all the worlde. And therfor a woman
shulde leue on Goddes comaundementis, and do no thinge that
he hathe defended, that is to saye that no man nor woman
shulde do no dedly synne, nor to breke her ma*riage, nor to
do none avoutri, and eueri bodi aught to beleue that it is Goddes
biddinge. For who dothe it not with-oute amendement thei
be dampned in the brenninge fyre of helle amonge the deucales
withoute mercy. The .viij. folly that Eue dede was whanne she
gaue her husbonde the apill to ete, and praied and counselled
hym to ete therof as she dede. And he toke and ete therof,
for he wolde not disobeie her, and therfor thei were bothe
dampned, And there lyue to be amonge the deuclles of
heill in prison and pain. And therfor a woman aught to
be ware what she counsailithe her husbonde, And that she
bethenke her. yef it be good or eueff what ende her counsaile
may turne. And also a man aught not so moche to enclyne to
his wiff but that he shulde take hede whedir it were perett
to do her counsaile or not. For there be many women that
rechin neuer what fallithe of her counsaile so thaire will be
fulfelled. For y know a man that loued his wiff, and dede after
her counsaile, for the whiche made hym be slayne for his doing
after her, the whiche was the more harme; wherfor it had
be beter that he had hadde lasse drede and beleued her, as
Adam that beleued his wyff, the whiche was dethe and vndoyng
to hym and her, and to us all. And therefor all good women
aught to bethenke hem, for any soluyng of her wyff, what
counsaile they geue to her husbondes, that it turne not

- after hem and her husbondes to harme and shame. For
and she be wyse, she *aught to mesure her thought whedir it
might turne to good or euell; for she must haue parte with her
4 husbonde bothe of good and euell that fallithe, and therfor,
for loue or hate that she might haue to ani body, she aught be
ware what she counsaillithe hym, as Eue dede that wolde do
euell, that she shulde not haue counsailed her husbonde to do
8 euell. And therfor, here is an ensauple; yef a body wyl
not don good hym self, as fastinge and other good dedes, thei
shulde not counsaile nor enhorten an other to do euell and synne;
for, yef thei do, they are parteners in the synne that they counsaile;
12 that is to saye, thei takithe and turnithe folke from her deuocion,
fastinge, almesse, pilgrymage, shewing good ensauple to do
well, and to fulfyll Goddes comaundementis and the werkes
of mercy; they that lettithe it be dampned. And therfor lete
16 no body counsaile none other thinge that may be ayenst his
sowle, for, as it is saide before, he shall be partable in the
synne. The .ix. foly, and the last, that Eue dede was the
greatest, for whanne God asked her whi she had broke his
20 comaundement, and made her husbonde to synne, she beganne
to excuse her, and saide that the serpent hadd' counsailed her
and made her to do it. And so she wende to haue lytelyd her
synne, to haue charged an other, of the whiche it semithe God
24 was worst apaied with her thanne before; for be-cause God sayde
that the bataile shulde euer be betwene the *deuell and her, for
that she beleuid for to haue pareill to God, and that she passed
his comaundement, and that she beleued to do the deuilles
28 byddinge more thanne his that made her, And for she deseyued
her husbonde by her euell counsaile, and that she enforced
her to excuse her of her misdede and synne, there was bataile
be-twene God, man, woman, and the fende; for her excusacion
32 displeased gretly God, as dothe by hem now a dayes that con-
fessithe hem to the preest, the whiche is in Goddes stede, that
in shryfte excusithe hem and polysshithe her synne. And they
tell it not in as foule wise as they do it, And ar shamed to saye
36 it, but thei be not shamed to do it; And therfor thei be lyke

husbands
wrong;
*[Fol. 21,
col. 1.]
for a woman
has part with
her husband
both in good
and evil.

If people will
not do good
themselves,
they should
not lead
others to evil.

The ninth
folly of Eve,
the last and
greatest, was
to attempt
to excuse
herself to
God,

*[Fol. 21,
col. 2.]

which greatly
displeased
Him.

Saint Paul warns us to confess our sins as foully as we do them.

Eue that wolde haue excused her. But seint Paule saithe, who will be clenly wasshe and clensid of his synne, he must tell his synne in as foule wyse as he dothe it, or ellys he is not clensyd of his synne. For Seint Peter saithe that, as a theef 4 wol be gladde there as he ys hidde, and not be wrayed of his thefte, nor that there is none that acusithe hym, nor that tellith his dedes, so farithe it by the synnes, for they be gladde to reste in hem bi the deuellys ordenaunce that wol kepe hem priuely 8 and hide hem *withoute* plein confession and tellynge in what wise they haue be done. Now wil y leue to speke of Eue oure furst moder, and how the fende tempered her and made her erre. And y will tell you that no wise woman aught to be hasty to 12 take upon the new noualitees of array and queyntys, as y herde *an holy man preche, and not longe sythe. And after y will tell you upon that matere of a knight that hadde .iiij. wyffes.

This is the end of the story of Eve.

No wise woman should be hasty to wear new styles of dress.

* [Fol. 216. col. 1.]

CHAPTER XLVII—XLIX.

And after y wyll turne agayne to the tale and 16 matere of euell women, and of the good that holy writte praisith.

Account of a sermon by a learned bishop, against foppery.

Iwol telle you of a sermon that an holy bisshope made, that was a noble and a gret clerk, in the whiche sermon was gret 20 foysun of ladyes and gentilwomen, that were meruelously arraied in diuerse and quaint maners, and hadde high hornes; the whiche the holy man beganne to reproue, and yeue diuerse ensamples to make hem to be layde down, as Noyis fode 24 that stroied the world for the pride and the disguysinge that was amonge women. And whanne the deuell sawe hem so disguysing and counterfetinge hem, he made hem fall into the foule synne of lechery, that displedes so moche oure Lorde, that 28 he made it reyne fourti dayes and fourti nightes withoute cesing, so that the water was hygher thanne ani thing on erthe or moun-
tayne bi the highthe of ten cubites; and thanne all the worlde was drowned and perished, and there lefte but Noye and his wyff 32 and his iiij sonnes and her wyfes; and all fell thorough that foule synne of lecherye. And after, whanne the bisshope had

Noah's flood was a punishment called down by the pride of dress among women,

which leads to lechery.

- shewed these ensaumples with other, he saide that the women
that were so horned were lyche to be horned snailes and hertis
and vnicornes. And also he saide by men that wered to
4 shorte gownes and shewed her brechis, the whiche is her shame.
And so the man with his clothes, *and the woman with her
hornes, mockithe God. And he saide they were like the hertys,
that bare downe her hedes in the small wode; For whanne
8 thei come to the chirche, and holy water be caste on hem, thei
bowe downe the hede. "Y doute," saide the bishoppe, "that the
deueff sitte not between her hornes, and that he make hem
bowe down the hede for ferde of the holy water." And forsothe
12 he tolde hem mani meruailes, and hidde no thinge, nor of the
settinge of her tyre pynnes and aray, unto that he had made
mani of hem right heuy and sori. And they had so gret shame
that they bowed her hedes to the erthe, and hidde hem self
16 reproued and mocked. And there was mani of hem that yede
home and neuer atyred hem in suche array after. For he saide
that suche array was like the attercoppe that makithe his nettes
to take the flyes or thei be ware, so the deueff makithe hem
20 to be taken in synne with the lokinge and sight of her tyre,
the whiche makithe hym to desire and delite foule plesaunce
of the synne of lechery, as it is more plainly contened in the
boke that is cleped the Lyff of Faderes. And he saithe that they
24 synned gretly that furst takithe these arrayes; and he saithe
that they that ar most hardy to do it ar most foles. And he
saide that all good women aught to be aferde to take ani suche
array till it were take in all the contrey, and that thei may
28 no lenger flee it for worldely shame, for thei that takithe suche
arrayes furst shal be with God most blamed and haue lest
plesaunce and worshippe in heuene. And *thus the bisshope
preched to hem diuerse ensaumples, and tolde hem an ensauple
32 of ij yonge women that wolde haue hasted hem tofore her felawes
towards a fest and a gret semble of ladies and gentilwomen,
to that entent that they and her new array and disguysing
might be furst sayne atte the fest; and therfor they yode ouer
36 a mareys for the nexst waye, but thei fell in the myre, and

Women wear-
ing horns
were like
snaile and
unicorns.

* [Fol. 216.
col. 2.]

When vainly-
dressed peo-
ple go to
church, the
devil sitteth
on their heads
and maketh
them bow
down for fear
of the holy
water.

And many of
his audience
went away
reproved and
ashamed,

and put off
their vain
attire.

Those sin
most who first
wear fine
clothes;

* [Fol. 22,
col. 1.]

as did two
young women
who went to
a feast to
shew their
fine clothes,
and to get
there first
went over a
morass, and

fell in, get-
ting to the
feast last of
all;

when they
were mocked
and scorned
for their
vanity.

There be
many women
that, when
they see fine
clothes on
another, give
their hus-
bands no rest
till they have
the same.

* [Fol. 22,
col. 2]
For this sin
of vanity the
world was
drowned in
Noah's time.

Where a
vain woman
pleases one
by her dress,
she displeases
twenty.

fouled al her clothes and array, and were latter atte the fest
thanne thei that held the high way, the whiche had her array
clene. And the cause of this ij womenis hyenge to the fest-
warde was knowen, and how thei wolde goo the shortest way 4
for to haue shewed furst her bereñ and quaint array; And
thanne thei were mocked and scorned of all folke for her
leudenesse; And folke saide that it was wel done that thei fell
in the myre, for there be suche that wenithe to auauce hem that 8
hinderithe hem, for, had they holde the high waye and wered
mene array, they had be as sone atte the fest as the other ladyes
and gentill women that come the high waye. Also the
prechour tolde hem that there be diuerse women that, and thei 12
see a lewde woman haue a nwe guyse, they wiłl neuer leue
cryeng on her husbondes vnto they haue the same, sayeng, "Whi
may not y haue suche arraye as wel as she? am not y as well
borun as she?" but she takithe none hede of her husbonde hathe 16
wherwith to pay for it, or liethe in his power to maintayne
it. And thus, but she haue it, her husbonde shal neuer be in
pees with her. And she wolde not take hede to abyde unto
her neyghbours and good wise ladies and gentilwomen haue 20
ta*ken up the guyse or array that she wold haue. And also
the bisshope tolde hem that for suche disguysinge the worlde
was perissched with Noieys flode. Also he tolde how there was
onis a gentill woman that come to a fest so straungely atyred 24
and quaintly arraided, to haue the lokes of the pepiff, that all
that sawe her come ranne towardes her to wonder lik as on
a wilde beste, for she was atyred with high long pynnes lyke
a iebet, and so she was scorned of all the company, and saide 28
she bare a galous on her hede. And therfor it is a gret folly
for ani woman to bringe up ani newe noueltees of array; for,
yef there be one that it plesithe, there is twenty that is there-
with displeased, and scornithe and mockith it. And therfor the 32
bisshope bade hem leue these quaintyses, for it is the synne
of pride, and engenderithe and kendelithe lechery, and of pride,
for the whiche pride the aungeles fell into heñ, And so it
may happe they shuñ that usen yt.

- F**Aire doughters, y wolde ye knew an ensauple of a knight that had .iiij. wives; the whiche knight was a good man, and had an heremyte to hys uncle, the whiche was an holy man of lyff. And as to this knightis furst wyff, she was a faire lady and a goodly woman, and her husbonde loued her merueylously weill. And so it befell that dethe, the whiche aft takithe, toke her from her husbonde, thorough the whiche he was al-most dede for sorugh; and he hadde none other comfort but to goo to hys brother the heremite, and praied hym that he wolde praie to God to yeue hym *knowlage yef his wyf were saued or not, and that he might [wete] how it stode with her. And the holy man whiche had pitee of his newew, soruful he yede into his chapell, and praied God that he might see in what place she was; and whanne he had be longe in hys praiers, he fell aslepe. And hym semed he saw seint Micheil and the deuell that had her in a balaunce, and all her good dedes in the same balaunce, and a deuell and all her euell dedes in that other balaunce. And the most thinge that greuid her was her good and gay clothing, and fures of gray me- niuere and letuse; and the deuell cried and sayde, "Seint Michel, this woman had tenne diuerse gownes and as mani cotes; and thou wost weill lesse myght haue suffised her after the lawe of God; and with the valu of one of her cotes or gownez there might haue be clothed .l. poure men and kept from colde in gownes of white or Russet. And also, with that that was wasted of her clothes, she might haue clothed .ij. or .iiij., the whiche deied for colde." And whanne the deuell sawe her clothes, he ranne and toke hem, and caste hem in the balaunce with her euell dedes. And he toke all her iuellys and rynges that was geuen her by galauntys sorto haue had her to do foly, and also all the false langage that she had saide in sclaudering other to bringe hem oute of her good name; and she dede neuer euell dede but yt was brought thedyr and caste in the balaunce with her euell dedes; and all her good dedes were putte in that other balaunce with her self; but for conclusyon her array, 36 gownes, luelles, ryngges, and *euell dedes passed the good, and

There was a knight who had three wives, and his uncle was an hermit.

He loved his first wife much, and, on her death,

went to his brother,
* [Fol. 22b, col. 1.]

who went to his chapel and prayed, till he fell asleep, and in a vision saw St. Michael and the devil weighing the knight's wife,

against her gay clothes and furs,

with the cost of one of which fifty poor men might have been clad.

The devil cast her clothes and the presents made her in one scale with her evil deeds,

and her good deeds and herself in the other;

* [Fol. 22b, col. 2.]

and her
dresses and
evil deeds
outweighed
her good
deeds,
and she was
carried down
to hell.

weyed downe and ouercame her good dedes. And there the deuell toke her, and bare her away, and putte her clothes and aray brennyng in the flawme on her with the fire of heil, and kist her doune into the pitte of heil; and the pore soule cried, 4 and made moche sorugh and pite, but it boted not. And thanne for ferde the heremite awaked, and tolde the knight his neuue of his auision; and bade hym take and go sell anone all her clothes, and with the syluer to beye clothe to clothe pore 8 men, and to departe yt amonge hem.

Then the
knight mar-
ried a second
wife, and she
died.

A Fter the knight was wedded to another wiff, and he and the secounde wiff leued togedre .v. yere, and after she deyed. wherfor he made as moche sorw, or more, as he dede for the furst 12 wiff; and thanne he yode ayen to the ermyte his uncle to wete how it stode with her, as he wost how it stode with the furst wyff. And so the holy man the Ermyte praied to God that he might haue knowlage how it stode with her. And anone by 16 reuelacion she was sheued hym there she was in purgatori, and that she shulde be saued, but she shulde abide in the brennyng fere an hundred yere, forto clense her of sertaine fautes that she had done in her mariage; for she had lete a squier lye bi 20 her, and brake her mariage, notwithstandinge she hadde ofte be shriue therof; and yef she had not, she had be dampned. And thanne the Ermyte tolde his brother the knight that hys secounde wyf was saued, of the whiche the knight was ioyfull. * Here 24 ye may take hede that for one synne that she most be so longe in the brenning fyre of purgatorie. But it might be as the holy ermyte saide, that the squier and she hadde done the synnes togedre .x. or .xij. tymes, *and*, notwithstanding confession, thei that 28 do it, for euery dede thei shall be .vij. yeere in the brenning fire of purgatori; for that fire dothe but purge *and* clense on sinfull delite. And thus ye may see what she hadde for her synne. And yet she hadde not do it with no wedded man, nor preest, 32 mouke, nor frere; and the squier had not gendered on her no childe, the whiche synne wolde haue hadde gretter payne than that she dede. And therfor, faire doughtres, here ye may see that fals delite is atte the last dere bought with payne. And 36

and the
hermit,
in a vision,
saw her in
purgatory,

for a hundred
years,

for her
adultery.

* [Fol. 23,
col. 1.]
For one sin
only she was
not eternally
punished.

Purgatory
will purge
but one sin.

False delights
are dear
bought with
pain.

also that it is synne to haue so mani diuerse clothes, and to do
 so moche coste to pare the foule body to haue the lokes and
 plesaunce of the worlde, the whiche, as it ys aforesaid, causithe to
 4 fall into pride and into lechery, the whiche is .ij. of the synnes
 that God hatithe most. And takithe hede of the knightis furst
 wyff, how she was loste and dampned for her array; for there be
 mani women in the worlde that will haue a gowne of .iiij.^{xx}. or
 8 vj.^{xx} scutis, that wolde be full sori to yeue a scute to a pore man
 to beye hym with a poure cote to kepe hym from colde. And
 therfor they that haue suche array ar like and shaft ansuere onis;
 but a good woman shulde arraie her after her husbondes pusaunce
 12 and hers, and in suche wise as it might endure and be * meinte-
 yned. And yet kepe sum for to departe for the loue of God,
 the which may helpe her forto haue clothinge in that other
 worlde, as dede the holy women that were seintis, that gaue away
 16 her array for Goddes sake.

After, the same knight toke another wiff, the whiche was the
 thridde, and they leued longe togedre, and atte the laste she
 deyed; and whanne she was dede, he toke suche a sorw for
 20 her that unneth the knight might leue. And thanne he yede to his
 vncke the Ermite to praie hym to wete how it stode with hys laste
 thridde wiff: and the holi man lay in his praieres and fel aslepe.
 And an aungeñ shewed hym the payne and the turment that she
 24 was made to suffre and endure, the cause why for he sawe perfitylly,
 how a deuēñ helde her bi the tresses of the here of her hede,
 like as a lyon holdithe his praie, in suche wise as she might not
 with her hede remoue; and the same deuēñ putte and thruste
 28 in her browes, temples, and forhede, hote brenninge alles and
 nedeles, into the brayne; and the poure woman cried atte eueri
 tyme that he threste in alle or nedith, the whiche was brenninge.
 And the Ermyte asked the aungeñ whi the fende dede her suffre
 32 that peyne. And the aungeñ saide, for because she hadde, whanne
 she was on lyue, plucked her browes, front, and forehed, to haue
 away the here, to make her self the fayrer to the plesinge of the
 worlde; wherfor, ineuery hole that her here hathe be plucked oute,
 36 euery day onis the deuēñ thrustith in a brennyng alle or a

A good
 woman should
 dress after
 her husband's
 station.

* [Pol. 23.
 col. 2.]

The knight
 had a third
 wife, who
 also died,

and the
 hermit

saw her suffer
 great tortures
 in hell.

The devil
 thrust in her
 face hot burn-
 ing awis and
 needles,

because she
 had pulled
 the hair out
 of her fore-
 head.

*[Fol. 236.
col. 1.]

nedith into the brayne. *And after that the deuell had made her suffre tho gret peynes, the which dured longe, another deuell come, with gret sharpe foule hideous tethe and clowes, and

And another
devil smeared
her face with
hot pitch, oil,
and tar.

enflamed her face with brenning piche, oyle, terre, grece, and 4
boyling lede, and ferde so horribly with her, that the Ermite
tremeled and was almost oute of his witte for ferde. And the

because she
used to paint
it.

aungeit comforted hym, and saide that he be not aferde, for she
hadde wel deserued the payne, with more; and the Ermite asked 8
whi. The aungeit ansuered, for whanne she was on lyue she
plucked, popped, and painted her uisage, for to plesse the sight of the

People should
be satisfied to
be as God
made them.

worlde, the whiche dede is one of the synnes that displeses most
God; and that is a synne of pride that drawithe after hym the 12
synne of lechery, for the whiche Noieys flode come and stroyed
all the world; for of all thinge it displesithe most the creatoure
that wilf yeue hym-self other beaute thanne nature hathe
geuen hym. Whi suffisithe it not that God hathe formed man 16

Why do
women try
to make
themselves
otherwise
than as God
made them?

and woman after hys owne shape, in the whiche the aungeles so
moche delitith hem, for ioye to see God in the uisage? For, and
God wolde, hym nedith not to haue made hem women, but dome

bestis or serpentis. Alas! whi take women none hede of the 20
gret loue that God hathe yeue hem to make hem after hys
figure? and whi popithe they, and paintithe, and pluckithe her
uisage, other-wise thanne God hathe ordeined hem? And therfor
the aungeit saide it was but litell meruaile though this lady, 24

*[Fol. 236.
col. 2.]

for her poppinge and peintynge, suffre *this payne. And the
aungel bade the ermite goo see the uisage of the body that was
dede, "and ye shaft see that it ys hideous and ferdfull." And
the Ermite asked the aungeit yef she shulde be longe in turment. 28

And she was
to be there a
thousand
years and
more.

And he saide she shulde be thereinne a thousande yere and
more, but the terme other-wise he wolde not tell. And the
fende alweye wolde smere her in the face with the brennyng
piche, grese, oyle, lede, and terre. And the pore soule dyd crye 32

And the
hermit awoke
and told the
knight what
he had seen.

and curse the tyme that euer she was made or born. And for
the fere that the Ermite hadde, he sterte and waked oute of his
auisyon, and come to the knight, and tolde hym all that he had
sain. And the knight was abasshed, and yode to see the body 36

that was not beryed. And he sawe his wiffes face so blacke, And the
 horrible, and hideous, that it was wonder thinge to see; wher- knight went
 thorough he beleued the Ermytes wordes were true. And so the hideous his
 wife's face
 was,
 4 knight had gret abhominacyon *and* ferde at the last worde, and
 wered the hayre the tuysday and the fryday, and gaue the thridde
 parte of hys good for Goddes sake; and he used holy lyff from
 that tyme forward, and lefte the bobaunce of the worlde for ferde
 8 of the sight of his wyff, that he sawe so orible for her poppyng,
 pluckyng, and paintynge of her uisage. And also he remembered
 hym of aff that his uncle the holy Ermite had tolde hym by hys
 other wiffes.

[CHAPTER LIII.]

12 [Of a lady who was punished for painting herself.]

TO conferme these ensaumples, doughtres, y will tell you a
 tale that was tolde me of a lady that y knewe, that folke
 *saide she popped and farded her. And¹ y sawe hym that * [Fol. 24,
 col. 1.]
 16 folke saide that toke her the thinge that she dite so her self with.
 And a gret while she was a lady of gret auctorite, worshipped
 and [made] moche of. And she had sum tyme more thanne
 .iiij.^{xx} gownes, but atte the laste endyng of her lyff she had lasse,
 20 for her lorde deyed, and she had not wherwith to susteine her
 astate and arraye, and she deyed in pouertee. And whanne she
 was dede, y haue herde saie that her uisage become so hideous,
 and in suche a foule wise, that no maner of man might know
 24 that euer she had uisage, nor that no body wost what thinge it
 was like there her uisage shulde haue ben, that no body wist
 what it was, nor none might endure to loke theron for obribel-
 nesse. And y suppose, and so dede other, that God gaue on her
 28 that ensauple and punission for because she popped, painted,
 plucked, and far[d]ed² her hede. Wherfor, faire doughtres, takithe
 ensauple, and holde it in youre herte that ye putte no thinge
 to poppe, painte, and fayre youre uisages, the whiche is made
 Of a lady who
 "popped and
 farded her."
 She was a
 great lady,
 and had more
 than four-
 score dresses,
 until her
 husband's
 death.
 After, she died
 in poverty,
 and her face
 was so
 hideous that
 no man could
 look on it.
 And thus
 God showed
 an example
 of punish-
 ment for
 painting and
 popping.
 Wherefore no
 woman

¹ "And" repeated in MS. ² Fr. le fardement de la peinture.

should alter
her visage
from what
God has
made it,
nor wash her
hair other-
wise than
with lye and
water.

At the church
of our Lady,
diverse ladies
could not
come in, till
* [Fol. 24,
col. 2.]

they had cut
off their hair,
which they
had washed
in wine and
other things
to alter the
colour of it.

And thus our
Lady showed
them their
sin,

that they
might know
it, and might
amend it.

after Goddes ymage, other wise thanne *your* creatoure and nature
hathe ordeined; and that ye plucke no browes, nother temples,
nor forhed; and also that ye wasshe not the here of youre hede
in none other thinge but in lye and water. For ye shall finde 4
of miracles that hathe be done¹ in the chirche of oure lady of
Rochmadame, diuerse tresses of ladies and gentiff women that
had be wasshe in wyne and in other thinges forto make the here
of coloure other wise thanne God made it, *the whiche ladies 8
and gentil women that aught the tresses were comynge thedir-
ward' on pilgrimage, but they may neuer haue pouere to come
withinne the chirche dore unto the tyme that thei hadde cutte
of the tresses of her here, the whiche is hanged there afore the 12
ymage of oure lady; and this is trewe and thinge proued, as
diuerse that haue ben there sayen. And this was a gret loue
of oure lady, that she wolde late thilke ladyes and gentyl women
that aught that here, haue that knowlage, that it was for that 16
synne that they might not come into the chirche, and that she
wolde not late hem reyne euer in that synne, to be loste perdu-
rably, but she wolde thei woste wherein they folied, and that
they might amende hem, and bring hem oute of the weye of 20
dampnacion. And therfor, doughtres, takithe here youre myrroure
and ensauple to leue all suche lewde folyes and counterfeting,
poppinge, and peinting. And [it] engenderithe pride and
lecherye thorough all the worlde, the whiche was stroyed saue 24
.viij. persones for that horrible synne of lechery.

CHAPTER LIV.

[Of Lot's wife.]

An example
of eight cities
that "sanke
to helle,"

Iwol telle you an ensauple of .viij. citees that sanke to helle,
and that was brent for that orible synne. Also the citee of 28
Venges² in Bretayne in the bisshopriche of Nauntes, the
whiche sanke for synne of pride and lecherye. And also the citee

¹ "done" repeated in MS.

² or Veuges.

- of Sodom and Gomer, of the whiche Loth was sauēd, and his wyff
 and his iij doughtres. And also other .v. Citees, the whiche
 God made brenne with the fire of the sulphure. And all *thei * [Fol. 24b.
col. 2.]
 4 that were thereinne were brent and sanke to heft, and the
 cause was for they vsed the unlesful synne of lecherye, the because of
the sin of
lechery,
 whiche stinkithe and crompthe vnto heuene, and mistornithe
 the ordre of nature. And thus the .viij. Citeez were sonken and
 8 brent for because of her foule brenninge lechery done in hem
 ayenst nature; for they kepte therinne nother lawe ne reson nor
 ordre of nature; and as her hertis were brennyng in that foule
 synne, so with sulfur oure Lorde made brenne hem, the whiche is which burnt
the hearts of
the people as
the sulphur
d.d their
houses,
 12 one of the most stinkinge fires of the worlde. And in this the
 vengeance of God was sheued hem for this synne. And therfor
 here is an ensauple how folke shulde kepe hem from suche
 lustes of the flesshe that it ys ordeined by ordre of mariage, the
 16 whiche ys the comaundement of God and the chirche. And
 whanne Looth and hys wyff and his iij doughters were gone Lot and his
wife and three
daughters
went out
from
Gomorrhah,
 oute of the Citee of Gomer by the comaundement of God, and
 bade that they shulde neuer turne nor loke ageyn, Loothis wiff
 20 was not wise to kepe the comaundement of God, but she loked
 ageine, and sawe the towne and the pepill, and she turned to a but his wife
looked back
and was
turned to a
stone,
 stone, the whiche is significacion of hem that God deliuerithe
 oute of perill and synne, the whiche turnithe ayen therto into
 24 the waye of dampnacion, that is to mene, that they that be con-
 fession are clensed and repented, and beden that they shulde not
 loke bakwarde ayenne to do synne, and they do it, and turne
 ayen, fare as Loothis wyff, that loked bacwarde and became a like those
who after
confession
return again
to sin.
 28 stone or not, as dede she that brake *Goddess comaundement. * [Fol. 24b.
col. 2.]
DOughtres, y wolde ye knew an ensauple of a lady that left¹ A woman left
her husband
and went with
a monk,
 her lorde, the which was a goodly knight, and yede away
 with a monke. And so her brother yede after, and sought
 32 her so longe tiff thei fonde her and the monke lyeng togederes. and her
brother fol-
lowed them,
 And they toke a knyff, and cutte away the monkes stones, and
 kest hem in dispite atte her uisage, and made her ete hem.
 And after they toke a gret sacke, and putte her and the monke and they put
her and the

¹ MS. "lost."

monk in a sack, and threw them into the river and drowned them.

thereinne, with mani gret stones with them, and kiste hem in-to the ryuer, and drowned hem, and thus they made thaire ende of that foule synne that they were inne; for gladly euell lyff hathe euell ende.

4

CHAPTER LV.

[Of Lot's daughters.]

How the devil tempted Lot and his daughters to sin against nature.

YEt y wol tell you an ensauple upon this orible synne of lechery, of Loothis .ij. doughties, and how the deuell tempted hem in synne ayenst nature. They sawe her fader 8
lye naked, withoute any breche, and thei were bothe tempted to haue fleshely to do with her fader. And thus that one doughter

One daughter advised the other to make him drunk, and they both lay with him,

discouered her to that other, and that one counsaile to make hym gret chere tyl he were dronke, and thanne they two goo to 12
bedde to hym, and so thei dede, and made hym to dele with hem fleshely. And he had thus the maydenhode of his owne ij doughteres. And therfor seith and takithe hede what perill is to synne in glotenie, as dede Looth, thorough the whiche he wist 16

and he begat them both with child.

not what he dede with his doughtres, notwithstandinge he begate hem bothe with childe that night,¹ [and had two sones, the one named Moab, and the other was called Amon, of whiche two sones cam first the paynyms and the fals lawe, and many 20
euyls; and sorowe cam by that synne. And men saie they were bycome passynge proude after the transformacion of their moder, and that all their entent was to coyntyse and arraye them self; whiche caused the deuyll fyrst to tempte them lyghtlyer, and the 24
sooner he brought them to that fowle synne of lechery. I wold

Caxton,
c. v. b.

Of their two sons came "fals lawe."

Also an example of a servant who for a hood betrayed her mistress to a knight;

also ye couthe, and well hadde withhold within youre thoughtes, the example of the fowle damoyssel, the whiche, for a hood that a knyght gaf her, she dyde soo moche by certayne yestes and pro- 28
messes that her lady dyd his wylle, and made her to be diffamed and dishonoured, wherof grete meschyef befelle. For a seruauunt

¹ A leaf is here wanting in the MS., and I have been obliged to supply the lacuna from Caxton's varying translation, sign. e. 5. bk. at top, but neglecting his pause-bars and some of his capitals. The MS. catchword is "whiche," not "and."

of her lord, whiche of yowth he hadde brought vp and norysshed, and another
servant told
his lord,
perceyued hym of it and told it to his lord, in so moche that
soone after he toke & fond the knyzt with his wyf; he kyld
4 hym, and dyde his wyf to be mewred and putte in pryson per- who killed
the knight,
and put his
wife in prison,
petuel, where-as she deyde in grete sorowe and langoure. It
happend ones, or she was dede, that her lord came forth by the
pryson where she was in. He thenne stood styll and harked
8 what she said, and she sorowed sore, and cursid her that had And he heard
her in prison
cursing her
maid,
counceyled her so to doo. And thenne he sent one to wete what
was she that so had counceyled her. And she saide how it was
her damoisell. The lord made her come tofore hym, and com-
12 maunded and straitly charged her that she sholde say trouthe.
And at the last she confessed that she was cause of her meschyf, and he made
her confess
that she had
counselled
her lady evil,
and that she had counceyled her, & for her laboure she had of
the knyght a hoode. And thenne the lord saide, "For a lytel
16 thyng ye haue vndo yow, and haue be to me traitresse; and
therfore I iuge and gyue sentence that the hood and the neck
be bothe cutte togeder." And soo was her Iugement. and he had
her hood and
neck cut
together,
Now maye ye see how good is to take with hym good companye, Therefore it is
good to have
true servants
and not fools.
20 and in his seruyse good and trewe seruauntes, that be not blamed
of no man lyuynge. For the saide damoyzell was not wyse. And
therfore good is to take wyse seruauntes, and not fooles. For
fooles and shrewd seruauntes be sooner brought to doo somme
24 euylle, and to gyue euylle counceylle to their lorde or lady, than
other; as dyde the two doughters of Lothe one * to other, and
the same damoyssel whiche had and receyued the gwerdon of her
deserte.

* [Caxton,
sign. e. 6.]

[CHAPTER LVI.]

28 Of the doughter of Iacob that was depuceled or her
maydenhode taken fro her. Capitulo lvj.

I Shalle telle you another example of the doughter of Iacob, Jacob's
daughter, for
whiche for lyghtnes and Iolyte of herte lefte the hous of lightness,

went to see her fader and of her bretheren, for to goo and see the atoure or
 women of other lands, array of the wymmen of another lande. Wherfore hit happed that
 and a great Sychem, the sone of Amor, which was a grete lord in that londe,
 lord saw her, sawe her so faire that he coueyted her, and prayd her of lone, in 4
 and took her so moche he took fro her her maydenhode. & thenne when her
 and lay with her; and her twelue bretheren wyste and knewe of hit, come thyder and slewe
 brethren slew hym, and also the moost parte of his lygnage, and of his folke,
 of his kin, for the shame that they had of their suster that so had be 8
 Much damage depuceld or defowled. Now loke ye and see, how by a foolysse
 comes by a woman cometh many euyllis & damages; for by her yongthe
 foolish woman, and by her lyght courage was made grete occysion and shedyng
 as by a of bloode. As it fortunied and happed by a doughter of a kyng 12
 daughter of a king of Grece, whiche by her foolysse lone acoynted her of the sone
 of Grece, of an erle of that countre. Wherfore the kyng made hym werre,
 through duryng the which more than a thousande men were slayn.
 whom a thou- And yet hadde the werre lenger lasted, when the kynges broder, 16
 sand men were slain in war, whiche was a wyse man, come to the kyng, and saide to hym,
 until her "Syre," quod he, "I merueyle moche that, only for the sport
 uncle per- and delyte of youre doughter, so many good knyghtes ben lost,
 suaded her father to make peace, & also so many good men. It were better that neuer she hadde 20
 be borne." The kyng thenne saide, "Ye saye trouthe." And
 and her anone he made his doughter to be take, by whiche the meschyf
 father had her cut in was bygonne, and made her to be hewen in smal pyeces. And
 small pieces. thenne before all he said, that wel right it was that she sholde be 24
 so detrenchid by whome so many had ben hewen and slayn.

[CHAPTER LVII.]

Of Thamar that hadde companye with hir husbondes
 fadre. Capitulo lvij.

Tamar, widow of Judah's son, **I** Wylle that ye here the xample of Thamar, whiche was wyf to 28
 Henam, that was sone of Iuda, sone of Iacob, & broder
 * [Custom, sign, e. 6. bk.] * to Ioseph. This Henam was yrous and felon, and of euyl lyf, of
 seeing she had no child, whiche I wylle not say moche nor al, bycause God wold that he
 deyd sodenly and pytously. And as Thamar sawe, that of her 32

lord she myht haue no lygnage, she bethought her that the fader
of her lord shold yet engendre & gete children wel, and that she
was not barayn, and coueyted and desyred to haue his fleshely
4 companye, whiche was ageynst the lawe. Neuertheles, so moche
she dide that she cam by nyght in his Chambre, and leid her with
hym, and, as I wene, she conceyued of hym two Children, of lay with her
father-in-law,
and had two
children,
whiche the one was named Phares, and the other had to name
8 Zaram. Wherfor many tribulacions and euyls befelle afterward: of which
came great
evils.
For the children that ben not of trewe maryage, they be they by
whome the grete herytages and Auncestri ben loste. Wherof I
shalle telle you an Ensamble of a kynge of Naples, as it is
12 conteyned in the Cronycles of that lond. There was somtyme a
quene of that lond, whiche clenly ne truly kepte her body toward
her lord, in so moche she gate a sone by another than her lord. A queen of
Naples had a
son by an-
other than
her lord;
It befelle afterward, that this sone was made kynge of the lond
16 after the dethe of the kynge. This newe kynge was passynge
prowde, and loued not his lordis ne barons, but was to them full
hard and felon; & also to al his comyns he was vnresonable. and the son
became king,
For he took fro them all that he couthe, and enforced their
20 wyues, and vyoled their daughters, and vsed all euyl dedes
whiche he couthe ymagyne to doo. He bigan werre to his
neighbouris and to his Barons, in so moche that alle the reame
was put in exyle and brought to grete pouerte; whiche longe
24 tyme lasted. In that tyme was ther a Baron, a good man and a
right good knyght, whiche went vnto an Heremytage, where as
was an hooly heremyte moche relygious, and that many thynges
knewe. The knyght demaunded and asked of hym, "how and
28 wherfore they had so longe warre in the lond, and yf it shold yet
last long tyme." And]* the Ermite saide it shulde dure as longe as
this man were kinge, for he is not rightfull heire, but misgoten,
and therfor the Reme that he hathe no right [to] may neuer acorde
32 with hym, nor may not haue the loue of the peple; and whanne
he ys dede, ye shull haue rest and habundaunce of all good. And
as the Ermite saide, in al thinge it was; and that the Ermite saide,

* The MS. begins again here. Caxton has "the hooly Heremyte
answered hym," &c., &c.

And the son
found his
mother lying
with a priest,
and burnt
them both.

that the fals quene his moder shulde be punisshed or she deyde
for her falshede, for the king her sone shulde find her lyeng
with a preest, and he shuld brenne hem bothe in a brenninge
furnayse; and thus was her ende. Therfor, doughtres, be ware 4
for brekinge of youre mariage, and of getinge of false heires, the
whiche may putte all a londe in tribulacion. And the moder
shaft be dampned perpetuely, as long as thaire chyl dren
kepithe away the londe that they haue no right to from the 8
rightfull beyres, that is to saie, her moderis husbondes londes.
And therfor be ware, doughtres, of this auountry, and that ye
take no man saue hym that ys ordeined you by sacrement of
mariage, and kepithe and holdithe hym to you truly. 12

Therefore
beware of
adultery, and
hold truly to
your husband.

CHAPTER LVIII.

[Of king Pharaoh's wife and of Joseph the son
of Jacob.]

Joseph, the
son of Jacob,
was sold into
slavery,

Doughtres, y will tell you an ensauple upon this synne of
lechery, how that Ioseph, the sone of Iacob, that was solde 16
bi his bretheren to the kinge Pharao. This Ioseph was humble,
curteys, and seruisable, and gouerned hym with the kinge in
suche wise that he was beloued of the kinge and of all other,
and he was faire, yonge, and wise * man. And the kinge lete 20
hym haue gouernaunce of his Reme and good. And so the
quene caste her loke upon Ioseph, and beganne to desire to
haue hym to folly with her; and she shewed hym mani folly
signes and semblauntz of fals loue and sinfull. And whan she 24
sawe and perceiued that he wold not mediff with her, thanne
she was wode for sorugh, and called hym into a chaumbre, and
praied hym of folly. And he, that was a good man, said her that
he wolde not mediff with her, and that he wolde neuer be trai- 28
tour to his maister and lorde. And [whan] she saw he wolde not
graunt to her fals horrible and dampnable will, she caute hym
bi the mantell and beganne to crie, and saide, "This fals traitour
wolde haue rauisshed and disworshipped me here." And thanne 32

and became
a favourite
with the king
of Egypt.
* [Fol. 25,
col. 2.]

And the
queen desired
him to have
folly with her,

and when he
would not,
she was mad
for sorrow.

But he was a
good man,
and would
not betray his
master,
and she
caught his
mantle, and
began to cry,
and told the
king he tried
to ravish her.

the kinge, thorough her false subieccion, putte Ioseph into stronge prison, and therein kepte hym longe. And God gaue knoulage to the kinge Pharon of the falsheede of the quene and the trouthe of Ioseph, and he was hadde oute of prison, and made gretter maister thanne euer he was, and was more worshipped. And the quene was shamed as she was worthi, and deied an euell dethe. And thus God quitithe bothe good and euell. And therfor doughtres, be ware that ye do none auoutry, nor caste not youre desire to haue no man saue youre husbonde, that ye be not shamed as this quene was.

And the king put Joseph in prison, until God shewed him the truth.

Then he made Joseph greater than ever, and the queen died an evil death.

CHAPTER LIX.

[Of Moab's daughters.]

I will tell you an ensauple of Moabis doughtres, the whiche were full of the synne of lecherie; for Balam, that was * of the fals lawe, toke hem and arraied hem gayly, and sent hem into the oste of the children of Israel, the whiche were the children of God, forto haue made hem synned with these euell women, forto haue God turne ayenst hem. And whanne the women come thus gaily and fresshely into the oste, ther was mani tempted on hem, and dede her foule will with hem. And the prince that had the gouernaunce of the ost lete hem allone, and made as they he hadde take none hede therof, and suffered suche felthe to be done; and God wratthed therwith, and bade Moyses that the princes that had knowlege therof, and suffered suche synne to be done, that they shulde anone be hanged and slayne. And Moyses made crye Goddes biddinge, and it was done, for thei were slaine for the sufferance of that foule synne of lechery. And therfor here is an ensauple that no folke of auctorite shulde suffre no suche synne to be done that they might lette it; and lete hem be ware that God ponisse not hem therfor. But there is now a dayes that haue the gouernaunce are gladde that folke are of suche harlottry.

Moab's daughters were full of lechery. * [Fol. 256. col. 1.]

and tempted the children of Israel to sin.

And God was wroth and bade Moyses put to death the princes who had suffered it.

CHAPTER LX.

[Of the daughter of Midian.]

Also the daughter of Midian went to the host of Israel to tempt them to lust,

and went with a great lord,

* [Fol. 25b. col. 2.]

whose nephew killed them both with a sword.

God would have the Israelites keep clean, and therefore he gave them ever the victory over their enemies.

ALso Madiemis doughter, the whiche arraied her selff gaily and yede into the oste of Ebreux, that is to saye, children of Israel, forto fulfess her foule luste. And there she met 4 with a gret lorde of the oste, the whiche was lightly tempted on her, *and* toke her to hys loginge, and dede hys foule wilf with her. And God sende anone his Neuen to see the Iniquite in the oste, that a man of awe of God *shulde take another woman of an- 8 other lawe; and he drough his suerde; and whanne he fonde hem togedre, he persed hem bothe thurgh, and in that foule wise they deyde. And he that dede this synne with the woman, was a lorde that was of the lynage of Symon, the whiche was 12 one of the twelue princes of the law; but for that he was not spared, but he was slayne by the ordenaunce of God; for he hatithe that abhominable synne of lecheri, and he wolde haue the children of Israel to kepe hem clene. And therfor he gaue 16 hem the uictori of all enterprises; for they hadd euer the beter in bataile, though ther had be tenne aeynst one.

CHAPTER LXI.

[Of Tamar, King David's daughter.]

Tamar the daughter of David was to take care of her brother Amnon, who feigned to be sick,

and he lay with her; and Absalom his brother slew him.

ANother ensauple, doughtres, y will tell you, that no 20 woman shuld in no wyse be with no man allone, were he neuer so nigh of her kyn; for Tamer, kinge David doughter, for Amon her owne brother, for because he fonde her allone, he feined hym sike, and 24 his suster was ordeined to kepe hym, and he lay be her. And whanne Absolon, hys brother of fader and moder, wost that he had lyene by his suster, he slow his brother Amon. And therfor, doughtres, be ware, as ye wol kepe youre honoure 28 and worshippe both, bethe neuer allone with no manere of man, but yef it be youre husbonde, youre fader, or youre sone,

for there hathe mani foule temptaciones. fall therof of right
 nigh kynne afore this tyme. And therfor a woman aught
 truste to no man, for the deuett is sotil; the yonge tendir
 4 fleshe, whanne it is *chaufed, it is esy to be tempted. And
 therfor y rede you takithe the seurest waye.

A woman
 should trust
 no man, for
 the devil is
 subtle; and
 young flesh
 is easily
 tempted.

* [Fol. 26,
 col. 1.]

CHAPTER LXII.

[Of a roper's wife who was false to her husband.]

8 I wolde ye knew an ensauple of a Ropers wiff that was not
 trew in kepinge of her mariage to her husbonde; and there
 was a false bauude that was her godsib, and toke mede of a
 Riche lecherous prioure to gete the ropers wyff to do his folly with
 her, the whiche the bauude entreted her to. And thanne, for yestes
 12 and juelles that the Prioure gaue to the wiff, and for the entysing
 of the bauude, the wiff graunted hym to do her foule lust to-
 gedre. And therfor it is a true sawe, that a woman that takithe
 yestes of ani man, sekith her self. And so it happed on a night
 16 that the prioure come to lige bi the wiff whanne her husbonde
 was aslepe; and whanne the prioure had done his foule delit,
 he rose, and wolde haue gone his waye, and the fyre light sodenly
 in the chemeney, and the good man sawe hym goo oute. And
 20 he sterte up and asked what that was. And his wiff saide she
 wost neuer; but the good man was in gret sorw and heuinesse,
 and ferde lest hys wyff had done amys. And the wiff, whiche
 was full of malice, yede and spake and tolde the bauude, her
 24 godsib, all how it happed. And the bauude bade lete her allone
 with hym, and she wolde excuse her weill ynow. And she
 aspied he was going to the londes, spenyng his cordes, and came
 afore hym with a rocke under a gerdeill spynning blak wolle.
 28 And whanne he come, she hadde on her rocke white wolle, and
 within *a litell while of blacke wolle. And all way as he come
 to and from she chaunged her wolle. "What!" saide the good
 man, "godsyb, me thought right now ye had a rocke of blacke
 32 wull under youre gerdeill." "Nay, forsothe," said she; and after
 wolle,

A roper's
 wife was false
 to her
 husband with
 a lecherous
 prior,

through the
 enticing of a
 bawd.

One night the
 prior came to
 lie with her,
 when her
 husband was
 asleep,

and the hus-
 band saw
 him go away.

and was in
 great trouble
 lest his wife
 had done
 amys. And
 the wife told
 the bawd,
 who went to
 the husband
 in the morn-
 ing, spynning
 black wool,
 which she
 changed to
 white wool,
 and back
 again.

* [Fol. 26,
 col. 2.]

Godsib, said
 he, me-
 thought you
 had black
 wool,

and now
methought
you had
white wool.

The bawd
replied, There
is something
wrong with
you, as with
other people
who thought
they saw
strange
things.

The roper
replied, I saw
to-night a
black thing go
out of my
chamber.

Ah, said she,
it was the
day and night
strove to-
gether; and
thus she
satisfied him.

Another time
he rose early,
and took the
prior's
breeches in
mistake for a
bag, and went
to market to
buy fish.

When the
monk rose,
he found only
a small bag,
* [Fol. 26b,
col. 1.]

but no
breeches.

And the wife
went to the
bawd, and
they both put
on breeches.

When the
husband came
home, in
sorrow, the
bawd came to
him, and
asked what
ailed him,
and he told
her what he
had found.

She began to
laugh, and
said, you do

he come agein, and she had chaunged her rocke. "What, godsib,
me thought right now, ye spanne whit wolle." "What, godsib,"
saide she, "what aylithe you? y trow there be sum thinge wronge
with you; yt hathe be to night a night that folke wened that
they haue sayne thinges the whiche were none suche. I trow,"
quod she, "ye aile sumwhat, it nis not aright with you." And the
good man wende she had saide soth, and saide to her bi mouthe,
"By my trouthe, godsib, y wende y had sayne to night gone oute
of my chaumbre a blacke thinge, y not what." "A! godsib," quod
she, "it was no thinge but the day and the night that stroue to-
gedre; and there was gret lyghteninge." And thus she apesed the
good man of his thought by her falskede. Another tyme it happed
that he rose erliche, and he wende to haue take a liteff poke
atte hys beddes fete, to haue gone to the market iij myle from
hys hous, forto haue brought home fisshe; and he toke the
prioures breke, and putte hem in his sleue. And whanne he
hadde bought that he wolde haue atte the market, he wende to
take oute his poke, and to haue putte inne his fysshe, and he
fonde that it was a breche. And whan he sawe it, he was full
of anger and sorugh. And whanne the monke was ryse that
laye betwene the bedde and the wall, hym lacked hys breche,
and *fonde no thinge but a litteff poke. And whanne the wiff wost
therof, she was full of sorugh, for she supposed wel that her hus-
bonde had take the brech instede of the liteff poke. And she
yede to her godsib, the bauude, and tolde her that was behapped,
and praied her of her helpe; and the bauude said to her,
"Ye shall take a breche on you, and y will take another,
and whan youre husbonde comithe home, I woff tell hym
that ye and y werith breches." And whanne the good man
was comen home, all full of heuinesse and sorw, the fals godsib
come to welcume hym home, and asked hym "what chere," and
asked hym yef he hadde aught lost of his good, for he made so
heui chere; and he saide "Nay, me ayleth sumwhat ellis." And
so she dede so moche with hym, that he tolde her what hym
ayled, and how he had founde a breche atte his beddes fete.
And whanne she had herde hym, she beganne to laugh, and

- saide hym, "Godsib, now y see weñ ye be deseyued, and in your wife
way to be tempted to do my godsib youre wyff shame, and wrong,
yours selff, thorough fals supposinge. And therfor leue it;
4 y sure you that there nis not a truer wiff to her husbonde
in this towne, nor kepithe her selff clenner nor trulyer to
her husbonde; for in good sothe she and y weren breches she and I
for because of the harlotis that handelithe women, and takithe both wear
breeches.
8 hem hastely bi thaire priuite. And that ye may see that
this is true, seithe youre selff." And she toke up her clothes,
and shewed hym how she was breched; and [he] saw she
saide * sothe, and beleued her. And thus that fals bauode, his * [Fol. 26b.
col. 2.]
12 godsib, saued the wiff twies, that he might haue no knoulache And he be-
of his wiffes falsshede; but atte the laste the deuëñ woff that lieved her
the orible synne shulde be know. The good man thought that again.
his wiff went ofte to the priori, and she had not to do there, The good
16 and he defended her, in payne of her lyff, she shulde no more man thought
come there, for it was not his wiff that she yode thedir for no that his wife
thinge. And so on a tyme, to saye what she wulde do, her went to the
husbonde saide he wolde gone oute of towne; and he hidde hym priory with-
20 priuely to loke what she wolde do. And she, that was full out cause,
of synne, and tempted with the deuëñ, yede anone with the and forbade
prioure; and her husbonde saw, and yode after her and brought her.
her ageyn, and saide, "here, dame, thou hast broke myn com- And he hid
24 aundement." And thanne he yode into the towne, and made himself to see
couienaunt with a surgeon to hele two broken legges; and if she would
whanne he had done, he come home and toke a pestell and go there,
brake bothe his wyfes ys leggyes, and saide to her, "atte the and when she
28 hardest, for a while, thou wilt not goo ferre, and breke myn did, he fol-
comaundement, nother y fynde the contrarye." And thanne he lowed and
brought her a bedde. And there she laye so longe till the brought her
deuëñ tempted her; for, whanne she was almost hole, she back.
32 made the prioure come lye with her ther she laye, euene by her Then he went
husbonde bi night in the bedde. And the good man doutet to the town,
hym that there was sum man with his wyff, and made semblaunt and engaged
that he had slepte *, and routed; and whanne they were doing a surgeon,
36 the foule dede of synne, he hastely toke oute a long kniff and and came
home and
broke both
his wife's legs.
- The wife lay
long a-bed,
and sent for
the prior to
come by night
to her.
The husband
thinking some
one was there,
pretended to
sleep;
* [Fol. 27,
col. 1.]

and when the prior came, he took out a long knife and killed them both. Then he called his neighbours, and shewed them what he had done, and they marvelled that she should prefer a fat prior to a goodly husband.

persed hem bothe thorough into the bedde. And thus he sloughed hem bothe in doinge this orible synne. And whanne he had done, he called his neyghboures and the officres of the lawe, and shewed hem what he had don; the whiche saide, all with one uoys, that it was wel done to ponisshen hem in suche wise. And thanne thei had moche mervaille that she wolde loue and take that gret fatte black foule prioure, and lefte to loue a goodly yonge man, wise and riche, that she had to her husbonde; but mani woman farithe as the femall of the wolff, that chesithe to her make the foulest wolff of all that ben in the wode. And so dede the leude woman, thorough temptacion of the deueill,

But the more abominable the sin, the greater is the temptation of the devil.

chase this foule monke. And therfor take hede, the more the synne is abhominable the egerlyer thei be tempted bi the deueill, as he that was a man of religion, and she a wedded woman.

And so it farithe by a woman, yef she synne with her kynne or godsib, the nere thei be of kyn the gretter is the temptacion, and the more sinfull brenning will thei shall haue. And

"The pot may go so long to the water, that at last it is broken."

therfor it is a trew prouerbe, þat "the pottle may goo so longe to water, that atte the laste it is broken;" as this leude woman that had her husbonde ten tymes fairer thanne the prioure the whiche she toke, and that she was ascaped bi the helpe of the false bauude her godsib of ij suche periles that her husband hadde founde by her, and after that she had broken her husbondes comaundement, and therfor he brake her legges, and yet she wolde not be chastised. And therfor, doughtres, here ye may see

* [Fol. 27, col. 2.]

that it is foly, and the temptacion of the deueill, that temptithe and enflamithe the hertis of folke to do this orible synne of lecherye, the whiche ys a foule stinking synne. Notwithstanding, doughters, be ware bi this woman, and of her afore in this boke, and that ye take no man saue youre husbonde, and that ye take no yestes, nor leuithen none euell counsaile, as dede this woman of her godsib. Now haue y shewed you diuerse ensaumples of the Bible, and of gestys of kinges, and of other thinges, how that lecheri and the disguisynge of youre array displeisid God, and how all the world was stroied therfor, saue

It is the devil that tempts and enflames the heart to lechery.

Now have I shewn you diuers examples of the wickedness of lechery, and of disguising of array,

¹ ! Cut out either "will" or "shall."

² MS. "yeast"

³ ? and other

.viij. persones, and how Sodom and Gomor, and other .v. Citees,
 was brent in stinking sulfure, and sank to hell, and how moche
 werres [and] manslaughter hathe fall and fallithe there from
 4 day to day, and how the synne of lechery stinkithe afore God
 and his aungeles. And takithe hede how the uirgines had leuer
 be martered rather thanne they wolde do that foule synne, for
 no yefte, nor for no promesse, that might be made to hem; as
 8 seint Katerine, seint Margarete, seint Luce, elleuene thousand
 uirgines, and other mani uirgines, the whiche were to long to
 compte the tenthe party of her fermete, for they ouercome the
 deueff and hys *temptaciones, and wanne the kingdom of * [Fol. 27b.
 12 heuene. And y saie you, doughtres, it is no maistri to absent col. 1.]
 you from that synne, yef ye wol use you to kepe you clene. and how it is
 And this shaill helpe to kepe you, that is, to loue and drede God from sin, if
 and youre husbonde, and bethenke you what sorw, harme, and you will use
 16 worldes shame hathe and may fall therof, and ye do amisse; you to be
 and how ye lese the loue of God, and of youre husbonde, kyn, clean, and
 frendes, and of all the worlde that knouithe you and heres love and
 therof; and therfor, daughters, yef temptation assailethe you, dread God.
 20 haue mynde day and night to make recistens ageynes hem, to If tempta-
 kepe you clene and ferme in goodnesse. And bethenke what tions come,
 ye are, and whennes ye come, and what shame and dishonour resist them
 may fall¹ you yef ye .do euell. day and night,
 and think of
 the shame of
 doing evil.

CHAPTER LXIII.

[Of proud women.]

24 **N**Ow wol y touche of sum women that haue be proude of
 the worshippes and goodes that God hathe sent vnto Of women
 them, and might not suffre ne endure in ese, as it is con- that are
 28 teined in the Bible, where he telles of Apemena, daughter of a proud of
 symple knight that was called Verar. This Apemena was yonge, worldly
 and of gret beaute, in so moche that the king of Surre, that was wealth.
 mighti and of gret nobelnesse, had take her in suche manere of
 32 loue that thorough the said folious loue he toke her into his wiff,
 and so was she quene of Surry. And whanne she see her self
 Of Apemena,
 wife to the
 king of Syria,

¹ "fall" repeated in the MS.

* [Fol. 27b.
col. 2.]
who despised
her own
family,

so that all
people hated
her.

At last the
king drove
her away
from him.

The more
simple a
husband is,
the more
should his
wife rever-
ence him.

Of king
Herod's wife,

* [Fol. 29,
col. 1.]
whom the
people hated
for her
cruelty.

They set her
husband
against her
by saying she
had another
lover,
and she
answered him
proudly and
fiercely,

so that he
slew her.

exalted into gret puissance and worships, she praised no * more
her owne lynage, but had despite and indignacion of hem,
and become so folyously proude that she deigned not to do
reuerence and worships unto the kinge as¹ she aught for to 4
do, for because he was symple and debonaire; nor also to his
lynage, in so moche that all manere of peple had her in hate.
And the king toke wrathe vnto her in suche manere that she
was shent and driuen away bi the counsaile of the kinges 8
lynage, and she lost the worship that she was in. For mani
women may not suffre whanne thei haue worships and be wel
atte ease, unto the tyme that thorough her orguylleus port ben
throwen doune of her worships and astate, as dede this quene 12
that come from pore lynage to gret astate. And therfor euery
woman that seithe her husbonde esy and symple unto her
withoute malice, in so moche she aught to do hym the more
reuerence, and to fulfyll the sonner his will, and to kepe his 16
loue; and therein she worships her self, for she may not do
to her husbonde to moche worships. And but yef she do so, it
may happe to make her husbondes herte to turne from her and
hate her, the whiche were gret harme and peryl, that there 20
shulde be suche diuision betwene hem that shulde be one.

I Will tell you an ensauple of the gret kinge Herodes
wyff he loued merueylously. So it happed he went to Rome,
and duryng the tyme of his * being there, the pepill of his 24
housholde purposed to finde a wey to hynder his sayd wiff ayenst
hym, for they loued her not, bycause she was to cruell and to
fers; and reported unto hym that she hadd a priui loue bisyde
hym, and in this wise dishonoured her; of the which the saide 28
Herode was greuously wrothe, and of this reproued her. And
she answered hym fersely and proudly, and demened her not
in fairenesse and curtesye, nor so mekely as she shulde do; so
that the sayd Herode was cruell and dispitous to her [for] her 32
orgueilleux langage, and toke a knif and slow her, of the whiche
he was afterwarde full sory, for he fonde that she was untruly
accused. And so bi her presumptuous port of langage she made

¹ MS. "and"

her self to be slayne. And therfor it is a good ensauple to
 euery woman to be meke and curteis, and to ansuere mekely,
 curtaily, and softly ayenst of couroux of her husbonde. For
 4 the wyse Salamon saithe that, by curtesye and softe wordes, good
 women shulde abate the yre of thaire husbondes. For the wiff
 of right owithe to honoure her husbonde, though his speche be
 right or wronge, and in special in hys yre tofore the pepiff.
 8 And whanne his yre is passed, she may weif shew unto hym
 that he had wronge. And so shal she kepe the pees and the
 loue of her husbonde, and of her housholde, and shaft not
 make her self blamed nor slayne, as dede the furst wyff of king
 12 Herodes.

Solomon says
 that by
 courtesy and
 soft words
 good women
 may abate
 their hus-
 band's anger.

CHAPTER LXIV.

[Of Vastys queen of Assyria.]

NOW wiff y tell you another ensauple of a quene that
 was called Vastys, and she was wiff to the king of Assur.
 16 Hit befell that the said king helde a fest to his barones,
 and there were all the gret barones of his londe; and the king
 and his barones dyned in one half, and the quene in another.
 And whanne it was after dinere, the said barones desired of the
 20 kinge that hym lyked that thei might see the quene, that was
 merueilously faire. The king sent vnto her onis, tuyes, thries,
 and she denied not to come. So that the kinge had gret shame
 therof, and axsed of his barones what he shulde do. And the
 24 counsaile gaue hym that he shulde putte her from hym, and
 that she shulde not come in his presence of all a yere, to geue
 other ensauple to obeye beter to her husbonde; and so dede
 the king, and made therof a lawe, that from thannes forwarde
 28 euery woman that disobeyed or escondyed¹ her husbonde of ani
 thinge that he comaunded her, so that it were thing resonable,
 she shulde be mued all a yere, with litell mete and drinke,
 and kept from the comunicacion of all peple, for to shew her
 32 her defaute; and yet holde they the same custume in that
 Roialme. And thanne the quene was gretly ashamed whanne she
 saye she must be in mue, and wepte, and made gret sorw, but it

[Pol. 28,
 col. 2.]

Of Queen
 Vastys, wife
 to the king of
 Assyria,

who refused
 to come to
 her husband
 when he sent
 for her,

and he put
 her away
 from him
 for a year,

as is still the
 custom in
 that country.

¹ MS. "estondnyed"

* [Fol. 28b
col. 1.]

An example
that a wife
should obey
her husband,
especially in
publie;
though when
together in
private, she
may speak
her own
mind.

A lion, when
the lioness
has displeased
him, will not
turn to her
that day or
night.

And as a lion
is lord over
the lioness,
so ought a
husband to be
over his wife.

was to late, for bi her pride she was in mue from sight of the
pepitt all a yeere. So ye shulde *take here good ensauple.
For in speciall tofore the pepitt ye owe to do the comaunde-
ment of youre husbondes, and obeye hym, and do hym wor- 4
shippe, and shewe her semblaunce of loue, yef ye wil haue the
louyng of the worlde. But y saie you not but, whanne ye are
secretly togedre allone, ye may the more largely saye or do
more youre wiff, after ye know his manere and condicion. I 3
will tell you the ensauple of a lyon and of his properte:
whanne the lyonesse hathe done hym ani displese or despise,
he will not turne no more to her of all that day, ne that.
night, for no thinge that may befall; he shewes in suche 12
wise his lordshippe. And it is a good ensauple to eueri
woman, whanne a wilde beste, that canne no reson but auent
that meues hym, makes himself dradde and douted of his felaw.
Now take hede thanne! a good woman aught not to displese ne 16
disobeye her husbonde that God hathe geuen her by his holy
sacrement.

CHAPTER LXV.

[Of the wife of Aman.]

Of the wife of
Amon, the
king's sene-
schal, who
rose from
poverty to
great riches
and power,

and became
so proud that
he would
have people
kneel before
him.

* [Fol. 28b.
col. 2.]

But Mar-
docheus, a
nobleman,

desdained
him, so that
he was wroth,
and told his
wife, who
advised him
to put Mar-
docheus to
death

And yet woll y tell you another ensauple upon this 20
matere, of Amons wiff, the whiche Amon was Seneschall
of the king, and was comen to ¹pore degre and of mene
peple, and became riche by his seruice, and purchased londes and
possessiones, and gouerned also the grettest parti of the londe, 24
and become ryche. And he waxe so pore² and presumptuous,
that he wolde that euery persone kneled tofore hym and dede
hym gret reuerence. So it be*fell that Mardocheus, that was
of grete noblesse, and had norissed the queene after, the whiche 28
was a good and gracious lady and iuste. And it displed
gretly to the said Mardocheus of the pride and presumption of
that man that was comen of not, and deigned not to do hym
worshippe, ne to rise afore hym, and of the whiche the said 32
Amon was right fel and wrothe, and compleyned hym therof
to his wiff, the whiche was proude and of gret corage as he was,

¹ I for "of".

² proud (?).

- and counsailed hym that he lete rise a iebet tofore his dore,
and that he made hange the said Mardocheus therupon, and
to put sum cas upon hym thorough the whiche he had deserued upon some false charge.
- 4 dethe. And the fole Amon beleued his wiff, thorough the
whiche hym befell gret mischeef. For, whanne he had reised But when he had raised the gibbet, the friends of Mardocheus went to the queen, who asked the king to make inquiry; and when it was found that Mardocheus had done no wrong, she asked that Amon should be hanged instead;
- 8 the iebet, the frendes of thilke Mardocheus went rennyng to the
quene, and tolde her what Amon wolde do to hym that had
norissed her. And the quene for that cause went to seche
Amon, and he come tofore the kinge, and he was diligently
enquired for the cause that he hadde putte upon hym, so that it
was founde that the said Mardocheus was not culpable therof,
- 12 but that the other hadde done it by enuye. Thanne the quene
after kneled tofore her lorde, and besought hym that men
shulde do sem[bla]ble iustice to Amon the seneschaff, and that
he and his children were hanged tofore the gate, to shewe that
- 16 falsly * and by enuie he hadde iuged the said Mardocheus. And * [Fol. 29, col. 1.] and so he was, with all his children.
as the good ladi had required, it was done; for he was hanged
atte his yate, and his seuene children, and all thorough his
pride and outrecuydance, and by the folynesse counsaile of his
- 20 wyff. Thanne it is gret foly to a man that is comen of mene Therefore it is great folly for men, come of mean degree, to be proud;
degre, and of naught, to be proude that he knew not hym self,
for ani erthely good, and that he dispise ne dispreise none
other persone, but, and he be wise, he ought to meke hym self,
- 24 to that entent to faill in the grace of all men, and that men
haue none enuie upon hym; for men haue often tymes gret for men envy more those who have risen, than those who are born great.
enuie of them that comithe of mene degre thanne of hem that
comen of good place and automd of auncetry. And also the
- 28 wiff of the said Amon was not wise, whan she saw the wrathe
and courance of her husbonde, to susteyne hym in his foly, [for
every wise woman should fair'] and curtesly suage and do away
the wrathe of her husbonde by fayre wordes and softe, and
- 32 specially whan she seithe hym moued to do ani harme, or veleni,
of the whiche dishonoure and harme might folw. As the wiff of
Amon, that undernam not her husbonde of his foly, but rather
atysed hym, and gaue hym counsaile thorough the whiche he

¹ Fr. *Car toute saige femme doit bel....*]

This is a good example that a woman should not sustain her husband in his anger, but try to reason with him.
 * [Fol. 29, col. 2.]

deied foule and felonously. So this is a goo[d] ensauple that a woman shulde not susteine her husbonde in his wrath and malyncolye, but shulde rather undernyme¹ hym bi resones, liteff and liteff, what harmes and inconuenience; mow come therof to 4 the foule body; and so shulde do eueri good * woman anent her husbonde; wherfor, faire doughters, take here ensauple, and beholde what harme befell anone² thorough the foly of his wyff.

CHAPTER LXVI.

[Of queen Jezebel.]

8

Of Queen
Jezebel,

who hated
poor men,

hermits, and
holy men,

making them
to be beaten.

There was a
man called
Naboth,
who had a
vineyard that
the king
wanted,

so Jezebel
had him put
to death;
which dis-
pleased God.
Then king
Jehoshaphat
made war
on Ahab,
and Ahab
was slain.
This was the
vengeance of
God.

* [Fol. 29b.
col. 1.]

The queen
went to a
garret to see
the king
Josiah pass,

AFter y shal tell you an ensauple of an euell quene and diuers and to crueff, and how it befell her. And that [was] quene Gesabeff, that had mani euell taches. Furst, she hated pore men, and all manere of men of the whiche she 12 might naught haue sum manere of thinge. She hated Ermites, men of holy chirche, and all them that taught the cristen faithe, and made them to be robed and betin, so that it behoued [them] to fle oute of the Reaume. She had no mercy of no man, and 16 therfor was she cursed and hated of God and man. Ther was a man that was called Nabot, the whiche had a good pece of wyne, and the kinge desired often tymes to haue it by beying or otherwise, but that good man wolde not consent therto with 20 good herte. And so saide the king to the abouesaid quene his wyff, that he was sori that he might not haue the pece wyne. And she sayde she wolde make hym weff to haue it; and so she dede. For by treson she made murdre the saide Nabot, 24 and made come false witnesse that he hadde geuen her that wyne; of the whiche it displeased God. And the king Josue sent for to make her werre, so that he toke the king Ataz, and about .lx. children, what gret and liteff, that he had norissed 28 among his men, and made cutte of thaire hedes. And that was the punicion and the uengeaunce of God. And as to that euell quene * Gesabeff, she putte her in a garet to see the kinge Josue passe, and made her queint, and arraied her self in 32 clothes of golde and ermynes and gret precious stones, all

¹ MS. "undermyne." Fr. *reprendre*.

² 1 for a man.

disguysed in, and in other manere thanne the other women were. And she was displeased and proude that, as sone as she sawe the kinge, she beganne to curse, and saie all the villane
 4 that she conde. And the kinge beganne to beholde the queintise and the disguysing of her clothinge, and herkenid the malice and pride of her langage, and comaunded sum of his men that thei shulde goo thedir and caste her downe, and the hede to
 8 fore, in the sight of all the peple. And as he comaunded, it was done, for they toke her and caste her downe. And she deyed velonusly, and the kinge comaunded that, for her gret mischef that she had done, that she shulde haue no berielles; and
 12 nomore she hadd, but was eten and deuoured with dogges, and so fell her gret pride. For in suche wise God vengithe hym of them that haue no pitee of poure men, nor of the seruauntes of holy chirche, and that be cruelte and couetise makithe do
 16 mani euell mordres; as dede that quene that so susteined her husbonde in his foly, thorough the whiche befeß gret harme. So this is good ensauple to be petous of poure men, and of the seruauntis of holy chirche, and not forto atise ne geue
 20 euell counsaile to her husbonde; and also not to be disguysed, but to holde the astate of good ladies of her contre; and also not to tempte ne to saie gret wordes * to a gretter thanne thou art thi self.

and cursed
him aloud,

so that he
bade his men
throw her
down;

and her body
was eaten by
dogs.

This is an
example to
be pitiful to
poor men and
servants of
holy church,
and not to
say great
words to a
greater than
thyself.

* [Fol. 296.
col. 2.]

CHAPTER LXVII.

24 [Of Athaliah, and queen Bruneault.]

YEt woll y tell you another ensauple of Eutalia, that was quene of Ierusalem, and was euell and diuerse withouten
 ani pitee. For whanne Ozias, her childe, was dede, she bi
 28 treson made slain all the children of her sone, and all the heires, saue only one, that a good man, that was called Joadis, lete norisshe priuely. That quene putte her self in possession of the Reaulme, and of all the goodes, and dede mani aduersiteez
 32 to the pepill, by tailez and subsidiez, as she was withoute reson and pete. And whanne she had done harme ynow and cruelte in the Reaume, the childe that was norissed priuely, and thilke Joadys that had norissed hym, toke her and made her
 36 deye an euell and a shamfull dethe. And so had she rewarde

Of Eutalia,
queen of
Jerusalem,
who had no
pity, and slew
all her grand-
children, save
one, that was
hid by a good
man.

And when
she had done
harm enough,
the grandson
put her to
death.

God always
rewards ac-
cording to
deserts either
far or near.

Of queen
Brunehault
of France,

who killed
her children
and grand-
children.

But God
repaid her
at last;

* [Fol. 30,
col. 1.]

for one of the
children, who
had escaped,
called the
barons to
judgment on
her, and she
was drawn to
pieces by
horses.

"So oft go-
eth the pot
to water, that
at the last it
cometh
broken
home."

of her merite in the ende. For allwey God yeldithe after the desert on her in the lyff or in the dethe; for there is none euell dede but that it is ponissed other ferre or nigh.

Iwol tell you an ensauple of a quene of Fraunce, that was 4
named Brun, and that was the quene of the whiche Sibille
spake and profesied, and saide "Brun shaft come into the
kingdom of Fraunce, that shal do mernailes." And so befell it for
she made slee of her children, and of the children of her children, 8
and that a gret nombre; and y canne not tell you the halff of her
cruelte, nor murdereres, tresones, and ocasioness that she had
done. But she was paid, as it plesed to God, atte the laste.
For a * childe of her childe, that skaped alyue, the whiche knew 12
the gret euell dedes and crueltees that she had done, he putte
her dedes in iugement afore the baronis of the londe, and she
was iuged to be distroied, and drawn to peses with hors. And
so was it done. And she deyed an euell dethe, and wikedly, 16
as she euell and cruelly made deye the Innocent kingges blode.
And therfor, in olde Englysshe, it is saide that "so ofte goth the
potte to water, that atte the laste it comithe broken home."

CHAPTER LXVIII.

[Of Envy.]

20

Of Miriam,
the sister of
Moses,

who dis-
pleased God
by her envy
of her brother,
and was
punished by
leprosy.

An example
of the evil
of envy.

Iwoll tell you an ensauple upon enuye, of Marie, Moysses
suster, that for enuye that she was not as wel beloued of
God as her brother Moysses, and that God herde not as well
her request as Moysses, and therfor she had enuye and despite 24
of her brother, of the whiche she had displesaunce to God, and
he made her become meself, so that she was putte away, and
departed from all the pepill. But neuertheles, Moysses and
Aaron had pitee of her, and made praier to God that hym liked 28
to hele her, and atte thaire request she was hole. So take here
an ensauple that it is euell to haue enuye upon other, and
how God ponissed this woman that was the most noblest that
was in that tyme, that she was departed from all other pepill 32
by the meselrye. For often tymes God ponissed so the
enuyous and the euell spekers. And therfor, faire doughtres,
take here a good ensauple that it is vilanous a vice to en-
haunce hem self for to * blame and bringe downe another. 36

* [Fol. 30,
col. 2.]

CHAPTER LXIX.

[Of one of the wives of Arthana.]

- I**wolde ye knewe another ensauple upon this matere, of one Of Arthana, who had two wives,
of the wiffes of a gret lorde that was called Arthana, the
4 **whiche** had .ij. wiffes after the custume at that tyme, of the
whiche, one was called Phanona, and that other Ama; the
whiche Ama was a worthi lady and a good, but she might haue of whom one, Ama, had no children,
no children by her husbonde. And in that tyme were most
8 preised they that bare children, of the which the woman that
hadde children had gret pride that she hadde so mani faire
children, and therfor she had of that other wyff despite, enuye, and was there-fore mocked by the other wife, Phanona.
and disdayne, and mocked her in sayeng gret velanies, and saide
12 that she was bareyne, and dede erthe, of the which she had
gret shame, and wepte often tymes, and compleyned her to God,
and made gret sorw. And God, that se her mekenesse and But God, to reward her meekness,
lownesse, and the pride, enuye, and despite of that other wyff, gave her many children,
16 he made deye all the children of that other wiff, and to her
that hadde no children gaue gret plente, for the which her while the children of Phanona died.
husbonde toke her in gret loue, and helde her more dere
thanne that other wiff, whos children were dede. And therfor
20 the iugementis of God are merueilous, for he hatithe all
manere of enuye, and chastisithe doun, whanne hym luste, the
enuyous, and he exhaunsithe the meke, that besechithe his grace
and mercy. And therfor it is a good ensauple that no woman
24 shulde be proude of the goodes and graces that God hathe sent
her, nor haue enuye nor despit* upon other, as hadde Phanona
that had children, the which had enuie and despite upon Ama, An example that no woman should be proud of what God hath given her.
the which had none. And therfor God punissheth her upon * [Fol. 30b. col. 1.]
28 her children, that all deyde, and gaue vnto that other mani,
that leued. Suche bethe the iugementis of God. And therfor
men shulde take good ensauple, and thanke God of his good-
nesse and gentillesse, and to be meke to hym and to haue none
32 enuye nor despite. Now will y leue this matere, and speke of
another, upon couetise. Men should take good example, and thank God of goodness, and not be envious. Now will I speak of covetousness.

CHAPTER LXX.

[Of Covetousness.]

Of Delilah
the wife of
Samson,

to whom,
through love
of her, he told
that his
strength lay
in his hair.

And she,
for greed of
money,

cut off his
hair,
and gave him
to his enemies,
* [Fol. 306.
col. 2.]

who bound
him, put out
his eyes, and
made him
turn a mill.

Covetousness
makes lords
rapacious,
clerks to do
simony,
citizens to be
usurers,

maids and
widows to be
strumpets,

I woff tell you an ensauple of a fals woman that was called
Dalide, that was wiff to Sampson forte, the whiche loued
her merueilously, in so moche that he dede no thinge but
that she wost therof. And for the gret loue that he had to her,
he was so folisshe that he discovered hym to her that all the
strengthe was in the here of his hede. And whanne the fals
woman knewe that, she tolde it to the payens that were his
enemys, that¹, yef thei wolde geue her a good rewarde, she wolde
make hem take her husbonde. And the payens behight her
that yef she might do it, that she shulde haue a gret somme of
moneye. And she, that was gretly efecte with couetise,
thorough her large proferes, ouercame her husbonde with wyne
and flatering langage, that she made hym slepe in her lappe.
And, the mene while that he slepte, she share of and cut away
the heres of his hede, and sent for the payens, the whiche she
hadde hidde in a busschement for hym,* and made hym there to
be taken. And whanne he awoke, he fonde that he had lost his
strengthe, for tofore-hande he was mighti ynow to haue foute
with .iiij. M¹ men, and whan he was taken into her hondes he hadde
no might to defende hym, but they bonde hym, and putte oute
hys eyen, and made hym turne in a mille hous as a blynde hors.
Now beholde how, thorough couetise of a lyteff golde, that wiked
woman betrayed her husbonde, the whiche was most doutd
and most vaillaunt of all erthely creatoures, notwithstandinge
the gret loue and truste that he had unto her. Truly couetyse
is in euery persone a right abhominable synne. For the couetous
hert dare wel vndertake to do gret folyes and inconueniantis.
For couetise makithe lordes to do rapine, extorcion, and
tyrannye upon the pepill; and clerke and religieus to do
symonie, and to draw to hem other mennys goodes by fals
symoniez and proactiques; Burgeys and other to be vsurers;
pore men to be theues and murdereres; Maydenes and wedues
to be strompetys; children to desire the dethe of the fader and

¹ MS. "that"

moder, forto haue thaire good al only, and mani other inconueniencis. Judas, thorough¹ couetise of a liteff siluer, betrayed oure Lorde; and so do now a dayes these aduocates and pledours that sellithe the worde² and langage that God hathe yeuen hem in meynテナunce of fals quarells, and, for a liteff syluer, to putte a good *man from his right, and other while holdithe on bothe parties for to finde way to gadre money, and in suche wise disposithe the comune langage that God hathe geuen them. And therfor couetise is right deseiuable, thorough the whiche this Dalida made spilt Sampson her husbonde, that was so faire, stronge, and mighty. But afterwarde God yelde her that she had deseruid, for she was afterwaide wedded to one of the payens, and made a gret and solempne fest, where were assembled moche peple. And by that tyme Sampson here of his hede was growen ayen, and had his strengthe as he hadde afore; and he herde tell of this feste, and lete lede hym vnto the place where it shulde be, and was ladde to the maister pillour of the halle, bi the whiche all the haill was sustained, and toke that pillour with his two hondes, and drow downe that pillour, so that all the haill felt upon them. And there was slayne Dalida and the most partie of all that were atte the weddinge. And so was he venged of that cursed woman, the whiche was slayne in that wise. For God wolde that she were ponissed for her cursidnesse, as reson was, that for her euell dede she had euell.

and children to want their father's goods.

Through it Judas betrayed our Lord, as do aduocates that sell the language that God has given them, and

* [Fol. 31, col. 1.] for a little silver, put a good man from his right.

But God rewarded Dalilah, for when she married again, and made a great feast,

Samson, who had become strong again, came to it,

and pulled down the house, so that she and many others were killed.

CHAPTER LXXI.

[Of wrath.]

I will tell you how, thorough a liteff wrathe and goinge away of a woman from her husbonde, become a gret sorw and harme. There was a worthi man and noble of the mount of Effram, the whiche was married to a gentiil woman of Beleen, and that gentiil woman, for a *liteff wrathe and displeaunce, that she toke with her husbonde, went sodenly vnto her fader, for the whiche her husbonde was sori, and went after to fet her

How great harm came from a woman's going away from her husband. A man of the house of Ephraim was married; and his wife

* [Fol. 31, col. 2.]

¹ MS. "sorugh"

² MS. "worlde." Fr. *parole*.

for a little
cause went
away to her
father, who
blamed her,
and gave her
back to her
husband.

Going home
together,
they lodged
at Gabel,
where some
young men
ravished the
wife.

And on the
morrow she
died for
sorrow.

Her husband
cut her body
in twelve
pieces, and
sent the
pieces to
his friends,

who slew
33,000 of the
people of
Gabel.

* [Fol. 31b.
col. 1.]

Therefore,
every woman
ought to stay
with her
husband, and
try to please
him.

ayen. And her fader blamed her gretly that she yede away, and deliuered her unto her husbonde. So her husbonde and she, in retourning towarde thaire home, loged in a toune called Gabel, in the whiche was gret nombre of yonge pepiff, wilde and enfecte 4 with lechery, come into the hous where they were loged in the night, and toke her from her husbonde by force, and Rauissshed her velonusly, notwithstanding that thaire oste, where thei were loged, wolde haue take them one of his daughters to haue 8 forborne and saue the saide gentilwoman, but they wolde for no thing, but toke her forthe and fouled her. And on the morw, whanne she saye her self so shamed and defouled, she deyed for sorugh; and thanne her husbonde toke her forthe with hym 12 home to his place, and cutte her into .xij. peces, and sent euery pece with lettres to certaine of her frendes, to that entent that thei might be ashamed of her, and of her goinge away, and also that they might haue wiff to take vengeance upon hem 16 that dede her that veloni and shame. Of the whiche dede, whanne her frendes had knowlage, they made gret sorugh, and assembled hem and all thaire puissaunce togedre, and yede to the said toune of Gaball, and slow therfor xxxiij thousande persones, men and 20 women. Therfor, daughter, *take hede suche a vengeance was done for that leude dede of her going away; that is to saie, that she was dede, and so mani men slayne, the whiche shulde haue no harme and she had not for wrathe gone away from her 24 husbonde; and mani were slayne for her that hadde no gilt. And therfor euery woman aught to restraine wrathe, and to plesse and suffre her husbonde, and he be wroth, with faire langage, and not to go away from hym, as dede that woman, of the 28 whiche come moche sorugh, as the dethe of her self and of so gret nombre of pepiff.

CHAPTER LXXII.

[Of a woman who would not obey her husband.]

Of a woman
that would
not eat with
her husband,

Iwolde ye knew another ensauple upon the woman that 32 wolde not ete atte the bidding of her husbonde. There was a lady that wolde not come ete with her husband whanne he

was atte mete, for no thyng that he coude saie her nor comande her. And he saw that; and whanne he had etin, he sent for his swyne-herde, and made fette the kichin clothe that his disshes
 4 were wiped with, and spred it on a borde, and sette mete theron, and made the swyne-herthe sitte doun theratte; and thanne
 he called his lady his wyff, and saide her, "Sethe ye wol not ete in my companie with me, ye shaft sitte downe and ete here with
 8 the swyne-herthe, for there shal none other man holde you compani at youre mete." And whedir she ware wrothe or gladde, he made her sitte doun. And she wepte and made moche sorugh that her husbonde wolde chastise her so, to make
 12 her be serued in so ungoodly *wise. And, therfor, all women
 aught to be humble, and to fulfeyll her husbondes comaundement, and to ete with hym in his presence rather thanne with ani other.

and he made her sit at meat with the swine-herd.

* [Fol. 31b. col. 2.]

All women should eat with their husbands.

CHAPTER LXXIII.

16 I wolde ye knew an ensauple upon flatering.

THere was a gret lorde of Grece that hight Sisana, that yede to a bataile in the whiche he was slayne. And so his moder had gret desire to here tydinges of her sone. And
 20 there was a flatering woman with her that saide, "Madame, abasshe you not, for my lorde youre sone hath had the felde and takin mani prisoners, and he tariethe for the kepinge of hem and deliuerance." And these flatereres plesed the lady
 24 with false wordes to make her gladde, as done these flatereres now a dayes among lordes, that tellith not the trouthe to make hem to haue gladnesse of not, as dede this woman to this good lady that saide that her sone had uictori, and it was all the
 28 contr[ari]e: he was slayne. And afterwarde, whanne the ladi wost yt, she deyed almost for sorugh. Therfor it is eueyl to haue flatererez about a man; for they dare not saie the trouthe, nor geue true and iuste counsaile, but bringe thaire lordes and
 32 ladies oute of the right waye. So men shulde not leue no flatereris; for they that dothe, is not but to deceiue and to do

Of the mother of a lord of Grece, who was told he was alive when he was dead,

and almost died for sorrow when she knew the truth.

It is an evil to have flatterers.

plesaunce forto haue good, and forto be loued. For ye shulde beter know you, yef ye be wise; but ye aught to loue hem that will tell you youre good, and will tell you the trouthe.

CHAPTER LXXIV.

* [Fol. 32,
col. 1.]

I wolde ye herde an ensauple of Sampson the
fortis wiff. 4

Sampson
made a wager
with some
pagans, which
he lost
through his
wife.

THe said Sampson, he made a wager with diuers Payens, of .xxx. gownes of silke, that they shuld not vndo certaine redelles that he declared vnto them. So it happed that his wiff cesed neuer to speke and to crie on hym vnto the tyme that she wost what it was, and, whanne she knewe it, she discoverid her husbonde, and made hym lese the .xxx. gownes. And whan her husbonde wist that she had discovered it, he hated her gretly, 12 and putte her away from hym, and went vnto the payens that had wonne the wager, and toke of hem and dispoiled them for dispite of his wiff. So this is here a good ensauple to a woman that shulde not discouer for no thinge the secret nor the 16 counsaile of her husbond, lesse she fall in the yre and hate of hym, as dede this Sampsones wiff; for it is treson, whanne a man trustithe in her, and she discovered his counsaile, the whiche she is bounde to kepe secrete and priuei. 20

No woman
should dis-
cover her
husband's
secrets.

Of a squire
who told his
wife he had
laid two eggs,

I wolde ye wost the tale of the squier that had a yong wiff, in what wise he said and proued her: "Y wol tell you a gret counsaile, but discouer me not for no thinge of this that y saie you, for my worshipp^e liethe 24 therin, and therfor, for the loue of God, tell it not.

THere is befall vnto me suche an auenture, that y haue leide ij eggis." And she sware, and assured her husbonde, that she wolde neuer speke therof vnto no crea- 28 toure; but hereupon she thought longe tyme til that she might fynde a wey to *goo vnto her godsib,— "Y wolde tell you a thinge of gret priuete, and ye will ensure me to holde it counsaile." And her godsib behight her to do so. "So helpe 31

* [Fol. 32,
col. 2.]

and she told
her goossp,

me so, my dere godsib, there is befall a merueilous auenture vnto my husbonde, for he hathe ylaide .ijj. eggis." "A! seint Marie," said this godsib, "this is a gret mernaile! how may it be? it is a straunge thinge!" but, whanne all was saide, thei departed. And the godsyb that hadde herde the wiffes counsaile, in all haste she gothe forthe vnto another godsib that she had, and tolde euery worde the counsaile that such a squier had leyde .v. eggis. And in this wise it was reported, furst bi the wiff, and after bi the godsibbes in counsaile from one to an other, till all the contre spake therof, and that the squier herde of the speche, and how he was renounced that he had leide .v. eggis. And thanne he called his wiff vnto hym before her frendes and her kin, and saide vnto her, "Dame, y tolde you in counsaile suche thinge as ye haue discovered and saide it forthe in suche wise as now all the contre spekithe therof; for there y tolde you that y had leide .ij. eggis, thanked be God and your good report, ye haue encreased hem vnto the noubre of .v. eggis; and, though it be the contrarie of all that ye haue saide, y feyned suche a thinge and tolde it you in counsaile, and all was forto preue you how ye wolde kepe myn counsaile as ye be- hight me to do. Wherin y haue founde you of gret defauute, and not true vnto me." And hereupon the wiff was so sore a- shamed, that she wost not what she might do nor sey, for there was none excusacion in her folye. And bi this ensauple all good women aught to be ware and auised that they discover not the counsaile of her husbonde, but euer more, as she is y- bounde, to kepe his counsaile and fulfyll his comaundement. 28 Fayre doughtres, y shal tell you an ensauple

The gospil repeated the tale to others, and spoke of five eggs.

At last the squire heard of it, and reproved his wife before her family.

saying he had feigned the story to prove how she would keep his counsel.

* [Fol. 32b. col. 1.]

[CHAPTER LXXV.]

Of Michell, the wife of Dauid, that was an holy man,
and loued God aboue alle thinge.

32 I T befel atte a gret feste, whiche was made before the arke after the custume of the Iues, in the whiche arke was manna wherewith the children of Israel were Refeccioned as it

At a great feast before the Ark of God,

King David
sang with the
priests at the
altar;

for which his
wife scorned
him,

and dis-
pleased both
God and her
husband.
* [Fol. 32b,
col. 2]

All women
should be
humble and
courteous to
their hus-
bands.

reyned down from heuene unto hem, and there was therein also
the table of the law and the yerde wherewith Moyses departed
the see. And for to worship God, kinge Dauid putte hym self
in the temple amonge the preestis, for to harpe and to singe with
hem before the auuter. And his wyff beholdinge hym in such
wise amonge the prestis, she dysdeyned thereatte, and had scorne
therof, and scornfully she saide that hym semed beter to be a
mynstreiff thanne a kinge. And as sone as Dauid had vnderstonde
that she hadde spoken in suche wise, he answered her, there was
no kinge nor quene to good to serue God, nor worthi therto but
thorough his goodnesse, and more a kinge is bounde to obey and
serue God thanne another symple creature. So that it dis-
pleased both vnto God and vnto her husbonde of that she had
do and saide, in so *moche that from that tyme forthe her
husbonde escheued her cumpany, and she fel vnto gret disese
and sikenesse; For God shewed her gret punissyon for her pride
and foly. For euery good woman owithe to move and excite her
lorde and husbonde unto the seruice of God, for all good and wor-
ships that man or woman hathe, it comithe of God. And therfor
all suche as loue to serue God and holi chiroche, thei ought to be
preised; and namly a woman vnto her husbonde shulde not
iape nor scorne hym for no manere of thinge. And yef she had
cause to speke of ani thinge, she owithe to speke it in priuite and
in goodly wyse vnto her husbonde, and neither to ansuere nor
to saie no thinge in the presence of the peple vnto his dis-
pleasaunce, for doute of mani gret Inconueniencys: as the wise
man saithe, "the displesaunt seruice or vngoodly ansuere of a
woman vnto her husbonde is cause and deceperacion of the loue
betwene hem, and causithe the man forto be yrouis and cruel in
worde and dede." And therfor, faire daughters, bi this en-
saumple take hede how all good women owe to be humble,
curteis, and seruisable vnto her husbondes.

[CHAPTER LXXVI.]

Another¹ ensauple of Bersabe the wiff of Vrie.

- T**His Bersabe duelled before the paleis of kinge Dauid, and, as she kembed her hede atte a wyndow, the kinge perceined
 4 her. And she was right faire merueylously in euery beaute that longith to woman, wherwith the kinge was gretly tempted, and sent for her and² [so moche he dyde that he laye with her, and, bycause of the folyssh plesaunce and delyte that he toke with her,
 8 he dyde sende his lettres to Joab, whiche was chyuetayne and capitayn of his hoost, that he sholde put Vrye in suche place that he myght be slayne. Vrye bare hym self the lettres of his dethe, for in certayne it was done as the kynge³ had wretton. And thus * [p. III.]
 12 kynge Dauid made double synne, for an homycyde he was, and hadde accomplyshed and done the synne of lecherye. Wherfor
 God was displeased, and sente to hym and to his reame many
 euyls, wherof the nombre were to longe to reherce. And all
 16 this meschyef cam by the pryde that Bersabee had of her herte. But God was displeased, and sent many evils to him and his realm, in punishment.
 Therefore a woman ought not to be proude of ony beaute that she hath [or] shewe her self only to please the world.

[CHAPTER LXXVII.]

The demaunde or askyng that the moder of Salamon
 20 made. Capitulo lxxvij.

- t**He moder of kynge Salamon, whiche was a good lady, dyd
 requyre of Salamon her sone that he wold graunte and
 fyaunce her to a man whiche was a paynym and theyr enemye.
 24 Salamon ansuerd that this enemy shold neuer haue the wyf of his lord, his fader. She held her thenne for nyce and ashamed of that she had be warned of her demaunde and requeste. Therfor euery woman ought to thynke, or she requyre her lord
 28 of ony thyng, yf her requeste be resonable or not. I wold ye
 knewe the folysshe requeste which the duchesse of Athenes A duchess of Athens had a bastard son,

¹ MS. "In other."

² Here follows a lacuna in the MS., which is supplied from Caxton's translation, leaving out his //, and putting in some stops and capitals.

for whom she desired his sister for a wife, made to the duke her lord. She had a bastard sone, and therfor she made her requeste to her lord, that he myght haue to his wyf his owne suster. And the duk, that sawe her symplenes, beganne to lawghe, and dyssymled her requeste, and⁴ sayd that he shold speke with his Frendes of it. She thenne, but the duke would not consent; that wold fayn haue sene this maryage to be couenaunced and graunted, rested not to speke to her lord of it, tylle at the laste he sayd to her that it shold not be done; wherfore she tooke⁸ suche a sorowe in her herte that she laye seke therof. The duk prayd her, and also made her to be prayd by other, to come & lye with hym, but she wold not. Wherfore the duke was wrothe, so that her lord was wroth, and sent her away from him. & he sware and sayd that neuer she shold lye in his bedde, and¹² made her to be conueyed in a castel. Here is thenne a good ensample how a woman ought to be ware her self that she requyre not her lord of nothyng vnesonable or dishonest, & hou pat she must obeye hym, & not do lyke as þe duchesse of¹⁶ Athenes did, wherfor her lord exyled & put her fro hym.

[CHAPTER LXXVIII.]

The Iugement of the kyng Salamon. Capitulo lxxvij.

[g. III. b.] Wyllle telle yow an Ensamble of a fals woman. Two wymmen I were somtyme, whiche bothe were lodged in one hows, and¹⁰ eche of them had a sone, whiche children were bothe seke, and bothe borne vpon one daye. It befell on a nyght that one of them was by auenture smouldred. His moder, that sawe hym dede, went anone as a fals woman, and toke the other child¹⁴ whiche lyued, & in hir cradell leyd her sone whiche was dede, and he that lyued she leyd in her cradel. And thenne, whanne the other woman cam to see and take heed to her child, and sawe hym that was dede, she anon knewe that it was not her¹⁸ sone; wherof sourced a grete content and stryf bytwene these two wymmen, in so moche that the cause and matere was brought tofore Salamon. And after he had herd their debate and stryf, he sayd, "Lete a sward be brought hyder, and I³²

Two women lodged in one house, and the child of one was killed.

She took the child of the other woman;

whence came a strife between them.

shalle parte this child in two, and gyue to eche of them one half." She to whome the child apperteyned not, answerd and sayd she was content; and she that was moder of the child 4 sayd, "Rather than it shold be done, I haue leuer to quytte yow and gyue yow my parte, soo that his lyf may be saued." Thenne the kynge iuged that the child shold be gyuen to her that wold haue hym to be saued; and soo was the treason of 8 the fals woman approuned and knowen.

King Solomon ordered the living child to be divided between the women, but the true mother would not consent; so the king gave the child to her.

[CHAPTER LXXIX.]

How the synne of the fader is noyus to his Children.
Capitulo lxxix.

a Nother ensample was of the wyf of kynge Roboam. She
12 had a child whiche was seke, wherfor the kyng sente the quene to a holy prophete, to praye hym that he wold impetre to God the helthe of theyr child. The quene wente to hym, and as she was come tofore the dore of his hows, and or euer he 16 sawe her, by the grace of the Holy Ghost, he knewe what she was, and also what she wold, and sayd to her with a hyghe voys, "Quene, wyf to Roboam, your sone deyed *this nyght of a good 18 dethe. But alle thynne other children shalle deye of euylle dethe, bycause of the synne of theyr fader, thyn husbond, whiche is a 20 tyraunt ouer his peple, lecherous, & of euylle consyence." The quene wente ageyne homeward, and fonde her sone cold and dede, and told her lord what he hadde sayd, but therfor he 24 amended hym not. Wherfor perysshed alle his children. And thus is here a good ensample to vse and kepe honeste lyf, and to loue and kepe in ryght his peple, and not greue them as Roboam dyd. For the synne of the fader and moder is noyous to the 28 children, as ye haue herd tofore.

The wyfe of King Rehoboam went disguised to the Prophet, to ask about her sick child;

but he knew her, and said her son was dead,

[* sign. g. v.]

and that her other children should die because of their father's sin.

For the sin of parents injures the children.

[CHAPTER LXXX.]

How none ought to repreue other of his meschyef.

Capitulo

lxxx.

Anna, the
wife of To-
bias (Tobie),
spoke foolish-
ly to her
husband,

I shall telle you another ensample, how Anna, the wyf of Thobye,
spake folysshly to her lord; whiche was a good and a hooly 4
man, and buryed the dede bodyes whiche a paynym made to
be slayn in the despyte of God and of his lawe, the whiche was
callyd Senacherib.]... * holy name. It befell that upon a tyme
the dunge of swalues fell into the eyen of this good man Tobie, 8
wherof that he was longe tyme blynde, and in despite hereof his
wiff saide vnto hym that the God for whom he had beried so mani
dede men shulde yelde hym ayen his sight. And the good man
ansuered her ayen in gret pacience, that alle was in the plesaunce 12
of God; and wherupon it befell that she thereafter was gretly
punished with diuerse maladies; and whanne it plesed vnto
God, he yalde ayen the sight vnto this good man. And bi this
ensanmple no goode woman shulde not dispise nor speke vn- 16
kindely vnto her husbonde, ne sette the lasse bi hym for ani
sikenesse that God sendithe; for the honde of God is as well
vpon hem that be hole as vpon hem that be sike, as ye haue
herd bi Tobie, that was made hole of his sight, and his wiff that 20
spake euell was made sike. Wherof y wolde that ye knewe an
other ensaunple of Raguell, that had .vij. husbondes, whiche
the deuell slow all, for as moche as they vsed unkindely werke,
whiche as be not for to be rehersed. And this good woman 24
undertoke and blamed atte a tyme her godsib, secretly betwene
hem bothe, of an euell dede that she had do; but she, that was
ferce and proude, reproued her opiny of her vij husbondes.
And the good woman ansuered no thinge ayen, but [toke] all in 28
pacience, and began to wepe, saieng she might not do therto,
and that God dothe all atte his plesaunce. And whanne God
sawe her humilite, he gaue her the yonge Tobye to husbonde,
and they had children and * moche worshipes togedre. And 32
she that had chidde with her before and reproued her, hadde
moche shame and euell ende. And the good woman had

* [Harl. MS.,
1764, Fol. 33,
col. 1.]

who was
blind for a
long time;

and for his
patience God
gave him
again his
sight.

Another
example of
Raguel's
daughter
Sara, who
had seven
husbands
whom the
devil took for
their wicked-
ness, and she
bore the
blame of it
meekly,

for which
God re-
warded her
by giving her
Tobias for a
husband.
[*Fol. 33,
col. 2.]

worshippe and good in gret habundaunce; and therfor it is good ensauple that none shulde reproche atte otheres blame nor harme, for the veniaunce, punissiones, and the iugementis of
 4 God be meruailous. And suche ofte putte gret blame in other, whiche as God punisshethe after with gret veniaunces.

God punishes those who blame others.

**And yet y woff tell you an other ensauple upon
the vertu of pacience.**

8 **Y**E haue weff herde as upon that, as tellithe the Bible, how God wolde, and sufferithe Iob, that was an holy man, to be tempted, and to fall from gret high worshippe and richesse into lowe astate, and thereto pouerte, as he that was as
 12 mighti as riche as a kinge; Furst, how he lost is .vij. sones and iij doughtres; after, all his bestailes and riches, and all his faire duellinge places ybrent, so that there belefte hym no thinge saue only hym self and his wiff. And in so moche that
 16 for his gret pouerte he had no loginge nor duellinge place but upon a donghiff, wherewith he hadd also gret sikenesse, maladie, and lacke of sustenaunce. And but as his wiff, with the releef of that that pepill gaue vnto her, she susteyned his lyff in
 20 moche tribulacion and anguisshe of pouerte, wherethorugh that upon a tyme she waxe Inpaciens and wrathe, by temptation of the fende¹, and saide vnto her husbonde, "Sire, deie here upon this donghiff, and blame God of *this dissesse, sen ye mow
 24 haue no beter." And the good man ansuered her in this manere paciently, "As it plesithe vnto God, so mote it be; for God yeuith all, and God may take all, and euer more ythanked be God, and blessed be his name." Nor neuer, for
 28 sorw nor annoy that God sende hym, he saide neuer other wise, but euer thanked God in gret pacience; for there was neuer dissesse that he suffered that made hym impacient, but atte all tymes he thanked God. And whanne almighti God had so
 32 assaied and proued hym, and his gret humilite and pacience, he redressed all, and gaue hym as moche honoure, worship, riches, and prosperite, as he had before in all manere wise. And as

Job fell from great riches

to poverty and sickness.

But when his wife urged him to blame God, he would not;

[*Fol. 33b. col. 1.]

saying God gave all, and might take all;

and God rewarded his patience by restoring to him all he had lost.

¹ "Of the fende" repeated in the MS.

Saint Eustace lost lands, wife, and child, but God afterwards gave him more than he had before ;

this befell in the olde testament, right so it befell in the nwe testament; as ye shall finde in the legende of seint Eustace, that loste londes, goodes, wiff, and childe, wel nigh the space of xiiij yere; and afterwarde God releuithe, and restored 4 hym ayen his wiff, his children, and all hys goodes, in more prosperite [and] wordely worshippe thanne euer he had before that tyme. And therfor here is a good ensauple that no creature shulde disease other, for no aduersitee that God sendithe, for 8 there is no man wotithe the fortunes nor auentures cominge, or what shall befall, for that is in the knowinge and sufferaunce of God. And for ani tribulacion that may befall, euermore man is ybounde to thanke God, and to resseieue all in pacience, with 12 faithfull hope in the mercy and grace of God, as ye may see the ensauple here of Job and seint *Eustace, that suffered mani tribulaciones, pouerteies, and aduersitees, and allway thei wost well in thare thought and beleue that it was in the might 16 of God to releue and forto store hem vnto the double, whanne it liked hym of his grace. Lo, thus may ye see and know the gret merite and rewarde that longithe vnto these vertues, pacience, humilite, and good hope, and euermore atte all tymes 20 Iob thanking and serueng God.

* [Fol. 336. col. 2.]

an example of the reward God gives to patience and humility.

[CHAPTER LXXXI.]

[Of King Herod and Herodias.]

Herodias was an evil woman, whom her brother-in-law Herod took from her husband ;

ANother ensauple y will tell you of an euell woman, Herodias, whiche king Herode helde and withdrow from his 24 brother, her husbonde, that was a symple man. But kinge Herode was diuerse, coueitous, and right malicious; and this was he that made slee the Innocens, weninge forto haue slaine the almighti kinge *Ihesus*¹. For whan the sterre made demonstraunce 28 of his birthe, wherof Herode hadde gret feere that such lynige shulde take away from hym his Reaume; and therfor he made slee all the yong children Innocens. And also he was falce and traytour vnto his owne brother, in withholdynge and keping 32 hys wyff from hym, ayenst God and the lawe. Whanne seint

¹ MS. "Ihc."

Iohan the baptist reproveth of that foule synne, and¹ the false woman Herodyas, for hate and despite that she had vnto seint Iohan, because he blamed her and preched ayenst her synne, and when St. John blamed them, she had him put to death.

4 she purchaced his dethe of Herodes. This was a diuerse and a false woman, and so [s]he hadde an euell ende, and her fals lorde Herode also, for he deide of gret veniaunce, that smale *wormes * [Fol. 34, col. 1.] And Herod died by the least living thing, by small worms in his body.

8 slow hym as he slow smale children, yong Innocens. And right so it plesed vnto God that he shulde deye vengeably, bi the leste quicke thing that might be, as bi smale wormes in his hondes, in all his membres and body, that ete hym, and made hym forto deye. Lo, thus y haue spoke vnto you of diuerse women

12 that were not good, as it is continued in the Bible, and forto be ensauple vnto you and other, that ye may be ware do none euell; and so y shal now entrete and tell you of a good woman, the whiche holy scripture preisith gretly. And therfor

16 it is good to remembre and to recorde the condicones of the good, in ensauple to other bi thaire vertu; for the good dedes in vsaunce of hem that were good is a faire mirrour and gret ensamples vnto women that be now, and also for hem that

20 shull be hereafter: whereof the furst

Good dedes are as a mirror and exauple to those who come after.

[CHAPTER LXXXII.]

Ensauple is of Sarra, whom the scripture hathe in gret Recommendacion.

24 **S**arra was wiff vnto Abraham, and she was bothe good and wise, and God kepte her from mani periles; for whanne king Pharaos toke her bi strengthe, God sende hym mani sorues, sickenesses, and mischeues, vnto the tyme that he had deliuered and Restored her ayen vnto her husbonde. And so God whom God kept for her goodness,

28 kepte and saued her, thorough his goodnesse and her holy praiers, as he hathe kepte and saued mani holy men and women from water, from dethe of suerd, and from many other turmentys, as it is conteyned in the legende of the *lyff of seintes. This Sarra

32 suffered mani shames and mani sorues, and she was an hundred yere baraine of childe beringe; but for the ferme faithe and the

* [Fol. 34, col. 2.] and when she was one hundred

¹ Omit "and."

years old, He
gave her a
child.

trouthe that she had alwey vnto her husbonde, and for her gret humilite, God gaue her grace to conceiue a faire childe, whiche was after an holy man, and that was Ysaac, of whom that come the .xij. linages whiche God gaue vnto hym for the bounte of 4 his true moder.

[CHAPTER LXXXIII.]

Of Rebecca the wife of Isaac.]

Rebecca was
a woman of
great faith
and humility,

ANother ensauple y shal tell you, of Rebecca, which was a woman of gret goodnesse and passingly fairenesse, and 8 full of all vertuous condicion. And this Rebecca praisithe gretly holy scripture, as to be faithfull and humble; and she was wiff vnto Ysaac, moder vnto Iacob, as the scripture witnessith, and how she loued and honoured her husbonde aboue all 12 thingges. And she kepte her self euer more curteys, and so humble and so plesaunt of ansuere vnto her husbonde, that as the dethe she dede to do hym plesauce, or to make hym wrothe, so that, bi gret humilite that was in her, she semed beter 16 to haue be the seruaunt or the chaumbrere of the hous thanne for to haue be the ladie or maistresse. And she was longe tyme barein, but God, that louithe truthe and holy mariage, and for the gret humilite of her, he sent her .ij. children, whiche were 20 yborn atte one tyme, and that one was Esaw and that other Iacob; whiche Iacob hadde .xij. sones that were the princes of .xij. lynages, wherof the *pistell upon the feest of Alhalwynne makithe mencion. And this Rebecca loued best her sone Iacob, 24 and she made hym bi her gret wysdom to haue the blessing of his fader, bicause he coude best cheuisse hym self, and was of good puruiauance, and in that she was like vnto the condicion of a lyonesse, that louithe the faon beste of her bringinge forthe, 28 that canne leue by praye, and puruey for hym self. For Iacob was of gret prudence, and Esaw loued huntynge for the venison, and to pley and to chace for the wylde beestis in the forest. So that the childe of one fader and of one moder be not of one 32 condicion, but they loue and desire eche contrarie unto other.

and God, to
reward her,
gave her two
children.

* [Fol. 34b.
col. 1.

She loved
Jacob the
better, and
made him to
obtain the
blessing of
his father;

for the chil-
dren of the
same parents
are often
different in
mind.

I Shall tell you an ensauple of a good man and of a good woman, that were longe tyme togedre, and thei might haue no children; and atte the laste God sent hem a childe of gret
 4 fairenesse. And before that thei hadde ani childe, they hadde promessed vnto God that thei wolde yeue her furst childe vnto the seruice of God and vnto holy chirche. And after that, thei had another childe, that was not so faire, and thanne thei
 8 chaunged her purpose, and wolde putte the childe that was not so faire vnto the seruice of the chirche, and thei wolde with- holde the fairest to be thaire heyre. Whereof God was displeased, and toke away from hem bothe her children; nor neuer after-
 12 warde they hadde no mo children, wherof they had gret soru and displesaunce, but God *lete hem wete bi the prophete the cause and occasion therof. So that bi this it is good ensauple how in what wise no creatoure shulde make no promesse vnto
 16 God, but suche as they wolde truli holde, for God may not be scorned nor deceiued, as he that wolde haue geue hym the foulest, and haue kepte the fairest for hym self. For there shal neuer come no welthe vnto hem that do in such wise, as to
 20 arowe her children vnto God and holy chirche for to be religious, and after to withdrawe hem therfrom. Wherof y haue sayne these ensauples bi mani that haue be withdrawe oute of abbeyes, for thaire londes and gret reuenus that haue befall vnto hem after
 24 the decease and dethe of thaire kynne and frendes; and all it causithe couetise, that hathe made hem for to leue thaire reli- giousete. They haue hadde afterwarde therfor euell ende and shamfull, as men or women that haue lyued in vnclene lyff ayenst
 28 the promesse and behest the whiche they had made vnto almighty God, bi the aduise of her frendes and thaire wilful consentinge.

A good man and woman had no children, but when in old age God sent them a son, they offered him to the Church; but when they had another son not so fair, they gave him to God instead, wherefore God was angry and took away both.

* [Fol. 348. col. 2.]

This is an example of what is often seen now, when many withdraw from abbeyes when they become rich.

[CHAPTER LXXXIV.]

[Of Leah the wife of Jacob.]

I will tell you the ensauple of Alia the wiff of Iacob. The Bible praysithe her moche, and saithe that she loued her hus-
 32 bonde souerainly, and was of grete humblesse unto hym, with

The Bible praiseth Leah for her humility to her husband.

And God
gave her
twelve sons;

*[Fol. 35,
col. 1.]

a good ex-
ample that
all parents
should pray
for their
children,

and not curse
them, as a
man and
woman once
did their son,

when the
devil seized
the child by
the arms,
*[Fol. 35,
col. 2.]
and burnt
him.

all the Reuerence that she coude, euermore atte all tymes. And
whanne she hadde childed, she thanked God with gret lowlynesse
and deuocion. And therfor God gaue her the xij princes, of the
which there come xij lignes, the whiche were good and worthi 4
men, and loued and *dredde God aboue all thinges. And thaire
fader and moder praied for them euery day whiles thei were yonge,
that God wolde puruey for them thorough his high grace in
suche wise as they might euermore continue in her true seruice; 8
and therfor thei were holy folke, and they were worshipped before
all other. So here is a good ensauple that eueriche fader and
moder is beholde to praie for her children in the wise as the
said Iacob an[d] Alia praied vnto God. For y lete you wete that 12
neuer, for defaute nor Riotte that her children trespassed not
unto them, they cursed hem not atte no tyme, but blamed hem
with correccion as belongithe vnto fader and moder to do vnto
thaire childe; for an hundred tyme were it beter to bete the 16
childe thanne for to curse hym at ani tyme, for of cursinge
befallith mani diuerse perilles, wherof y shall tell you an
ensauple of a woman that was frowarde and angri of lyght to
displesaunce, and she had an husbonde of the same condicion. 20
And so they had a sone that hadde do a defaute ayenst hem
bothe, wherfor that thei cursed hym, and the childe that was
yonge and of litell cunnyng wratthed atte hem cursyng, and
ansuered his fader and moder Inpaciently and folylly, wherof 24
the fader and moder were bothe yrous so fell and displeased,
bothe atte ones thai betoke hym and gaue hym vnto the deuell
of heft, and all sodenly the foule anemy cessed the childe by
the armes and lefte hym up from the erthe. And ouer all where 28
as the deuell had touched the childe, the fere *fastened upon
hym in suche wise that the childe loste his membres, and was
euermore afterwarde disfigured. And therfor it is gret perill
for fader and moder to curse her children, ne forto destenie hem 32
vnto any wicked thinge, or forto yeue hem vnto the foule fende,
that is Enemye and aduersarie to all mankynde. And therfor
take here a good ensauple, and bethenke, in what wise ye be,
ye owe to praie for youre childe unto God, as Iacob and Alia 36

praised that God wolde yeue his children lynce and generacion
and multiplicacion and enhaunsinge vnto his glorie and worships;
and do not as the man and woman folyly for thaire wrathe to
4 curse thaire sone, & to yeue hym vnto the deuett of hell,
wherof the childe was euer after in perill all hys lyff.

[CHAPTER LXXXV.]

Of Rachel the second wife of Jacob.]

8 **A** Nother ensauple y shaft tell you of Racel, the second wiff
of Iacob, that was moder vnto Ioseph, that solde his breth- Rachel was
the mother of
Joseph,
erin in Egipte. Of her spekithe the holy scripture, how
truly that she loued her husbonde, and of the gret obeysaunce that
she was vnto hym. So she was moder vnto the said Ioseph, of and she died
in child-
bearing
because she
thanked not
God.
12 whom she deyed in gesyne. And hit is saide that it was be-
cause of the pride and ioye that she hadde of her childe, and
thanked not God deuoutly of her childinge, as Alya the furst
wiff hadde ydo. And therfor here is a good ensauple vnto
16 women in what wise thei owe to worship, to thanke, and to
praise God of his yeste of grace that sendithe hem good auen-
ture of her childinge and in her guyses. * As a noble lady that [* Fol. 35b.
col. 1.]
A queen of
Hungary,
when she had
children, had
holy people
to pray for
her and the
child.
20 trauaile of childe, she sent vnto the collages vnto the holy peple
to prais for her and her childe, and after the childes birthe the
childe thanking and preisinge vnto almighti God of his priuilege
that had youen¹ grace, helthe, and prosperite, unto her and her
24 childe. And, atte the day of her Reuett and purification, that
she shulde be cherished, she lete it be do simply withoute gret
noye, but sent for pore pepitt, and gaue hem gode to worship
God and to prais for her childe. And this good ladi offered
28 her owne childe atte the auunter before God, beseching hym with
gret humilite and deuocion that wolde multeplie her childe in
his grace and loue of the pepitt; and in this wise, thorough the
good praisers of the moder, al her children were enhaunced vnto And they all
came to great
nobility.
32 gret worshippe and grace before God and the worlde; and
thus, bi uertu and humilite of this noble lady, all her children

¹ MS. "yours."

The Son of
God came to
the Virgin
Mary,

as a reward
for her meek-
ness and
chastity.

* [Fol. 355.
col. 2.]

come vnto gret noblesse. Wherby ye may see how God is plesed with deuoute praiers and of humble creatoures, for, of trouthe, the sone of the fader of heuene descended from aboue into the glorious uirgine Marie as moche for her humilite as for the 4 chastite; for, all-be-it that she was pure, chaste, and clene, with-oute ani synne, so was she the most meke and humble of all creatoures, as it shewithe whan she conceyued oure Saueoure Ihesus¹ by the annunciacion angelyk, where as she said her self 8

"Teche, lo, me, the * humble chaumbrere of God! his will and plesaunce be fulfilled in me."

[CHAPTER LXXXVI.]

[Of the queen of Cyprus.]

In their old
age the king
and queen of
Cyprus had a
son;

and they
made a great
feast, at
which the
child was
smothered;

an example
of the folly
of such vain
* [Fol. 36,
col. 1.]
glory and
feasting.

And also ye shufft understonde, bi another ensauple whiche 12
y shaft tell you of the quene of Cipre, she might haue no
childe, and she was of gret age; how be, atte the laste,
thorugh good praiers of her and of her husbonde, God sende hem a
faire sone, wherof there was made gret ioye thorugh all the reaume. 16
And of the gret ioye that thei had, they made crie festis and iustis.
And thei sent for all the gret lordes and ladies that might come
to the feste, where there was gret nobeltee and plente of Richesses,
so that all was fulfilled with ioye and melodie of mynstrell. And 20
the fest was fulfilled and acomplet in eueri wise, as longed vnto
the hyennesse of the birthe of the kingges childe. But how it befell
that for the excessiue vayne glorie of the birthe that was made of
the childe, & not thankinge God duly, deuoutly, and humbly, as 24
the king and the quene shulde haue do in yelding prasing vnto
almighti God, it happed that, whanne thei were atte dynen in her
most ioye, the childe deyde, bicause it was saide the childe was
ouercharged with couerture. And whanne this was opened, know, 28
and tolde thorugh the kingges court, al they that were before
in gret ioye and gladnesse, al sodenly it was turned into sorw
and heuynesse, and so thei departed. And, therfor, here is an
ensauple how there aught not to be no suche fayne glories 32
atte festis for the birthe of * the childe, but prasinge and
thankyng vnto God, praieng hym deuoutly to perfourme his

¹ MS. "ihc."

creatoure by his grace vnto good lyff and good ende; for God
yeuith and sendithe where hym plesithe, bi praiere and good
levinge, and he withdrawithe his grace, and shortithe the lyff of
4 men and women and childe, bycause of synne.

[CHAPTER LXXXVII.]

[Of the daughter of Pharaoh.]

I Shall tell you an ensauple upon a good dede of charitee Moses was saved and kept by the princess of Egypt :
8 of a kingges doughter, that norissed Moyses, so as y shall
saie you after the Iues, that were the pepill of God, thei were
in seruage as prisoners in Egipte, where Pharo was kinge. And
bycause that he sawe the pepill of Iues multeply gretly, the
said king Pharoo had gret displeaunce therof, and comaunded
12 to slee all the children excepte one. And whan the moder of for his mother put him in a vessel on a river,
Moyses saw that her childe must be deliuered vnto the deth,
she putte her childe in a vessel within a Ryuer, and lete hym
dryue forth with the streame, and went bi auenture where it
16 plesed vnto God, as she that had gret pitee and sorw, and
hadde leuer to putte her childe in the hande of God thanne to
see hym be slayne before her. And so it plesed vnto God, the
vessell aryued before the chaumbre of the doughter of king
20 Pharoo, within a lytell yle, where as the kyngges doughter
and other ladies were in her disport and playeng, and sawe the
vessell aryue fast bi hem; and the kingges doughter with her where the princess found him ;
women, thei went into¹ the vessell, where thei fonde a yonge
24 childe of gret fairenesse. Wherof the kingges *doughter had
bothe pitee and ioye, and bare the childe with her, and made
hym to be norissed in her garderober, and called hym in bourde
her sone; of the whiche childe there come moche welthe after-
28 wardes. For God ches and ordeyned hym to be maister and and after-wards God ordained him to be leader of His people.
gouernour of his peple, and shewid hym mani of his secres, and
toke hym the yeerde wherewith he departed the see, and wherewith
also he made the water to come oute of the stone. And also he
32 toke hym the tables of the lawe, and shewed hym mani mo secrete
thingges, for the loue that God had unto hym. But for the nori-

¹ The French has "dedens."

God for-
getteth not
to reward
charity to
orphans.

The child of
a good wo-
man fell into
a deep pit in
the river,

where Saint
Elizabeth
kept him
alive for
eight days.
[*Fol. 36b.
col. 1.]

until his
mother found
him ;

another ex-
ample that
charity is
always re-
warded.

ture and seruice that this lady had ydo vnto Moyses, she was right well rewarded, for God forgetithe not the seruice that is do by waye of charitee and in reuerence vnto hym, as for to norisshe orphelyns and for to endoctrine hem in vertu and science. 4

THer was a goodly lady that hadde but a yonge childe vnto her sone, that wente forto bathe hym, and happed to plunge and to fall in a depe pitte withinne the Ryuer, where as he was .viij. dayes. And the moder that had loste the childe 8 was charitable, and, in the reuerence of God and of seint Elizabeth, had norissshed before mani pore children that were faderles and moderles. So it befell that the .viij. night the moder dremed that her sone was in a depe pitte full of water, 12 and how seint Elizabeth kepte hym, and spekinge vnto her in this wise, "That forasmoche as ye haue be pitous, and norissshed pore orphelyns, God will not *that youre childe deye nor perisshe ; wherfor drawe hym oute of the pitte where as he is." 16 And hereupon the moder arose ; and as she had dremed, she went, and had her childe hole and quicke oute of the depe pitte withinne the Reuer ; and the childe saide unto his moder, "A faire lady hath kepte me from dethe, bicause that ye haue be 20 pitous unto pore children, and norissshed the orphelyns for the loue of God and of that ladi that wolde not suffre me to deye, but she hathe saued me." Lo, herein is a faire ensaample how it is profitable to norisshe, with good will, pore orphelyns and 24 yonge children, and to putte hem to lerning of a science ; for it is a charitable dede that plesithe moche God. And also by this how it is sheued us in ensaample bi the hynde, that, whanne the moder of other bestis be slaine, yet woff she gladly, of her 28 gentill nature, norisshe the yonge ther as she comithe, and kindithe hem till they may susteine hem self.

[CHAPTER LXXXVIII.]

[Of Rahab of Jericho.]

In Jericho
there was a
woman called
Rahab.

ANother ensaample y shall tell you upon this same nature, 32 how it befell in the towne of Ierico, there was a woman

- that was called Raab, and she was blamed amonge the pepiff, but she was charitable. So it befell that certaine holy men were come into the towne forto teche and preche the pepiff, and they
- 4 fonde the said pepiff peruerse, full of malice and cruelnesse, in so moche that they were chased ouer all, that of necessite they went and hidde hem withinne the hous of Raab, under gret trusses of flexe and hempe, so * that they of the towne coude
- 8 not fynde hem, for no serche that thei made. And afterwarde, in the derke night, she aualed hem by a corde from aboue of the towne walles, in suche wise as they were ascaped and were saued, so that God quiteth her, and rewarded her gretly, for that
- 12 cause; for the towne was afterwarde take by thayre enemys, bothe men and women, and pershed, sauf Araab and her meny, whom God kepte and saued, for by cause that she had saued and deliuered his seruauantis from thaire enemys. And therfor, as
- 16 God saithe in the Gospell, that the good and the seruice whiche is do vnto his ministrees, in his name and for his loue, that he wolde yelde it ayenne an hundred double vnto hem that haue it; wherefor suche good dedes, it is noble thinge to be do, and to vse,
- 20 whanne they shall be yolde ayenne an hundred folde more.
- T**Herof y wol that ye wote the ensauple of seint Anastace, that was putte in preson, but God made her to be delynered, and lete her wete that it was for because that she
- 24 susteined and releued pore prisoners with her owne good; for assone as she wost where there was any pore prisonere that was yprisoned for ani necessite of wronge, of enmyte, or be any deseite, she wolde goo releue hem, and yene hem of her goodes,
- 28 and helpe hem vnto her deliuerance; and for that cause God guerdoned and quitte her therfor an hundred double. And also the good lorde Ihesu Crist saithe in the Gospell, that, atte the day of Iugement, he wolle * haue mercy upon hem that visite and
- 32 haue pitee upon poure prisoners, sike folke, and poure women that lye in Iesyn; for, atte the dredfull day, he woll axe acomptes, where as there shall none sterte to yelde ansuere, wherof y doute that mani shall be reprised and vndertake, in
- 36 defaunte of good ansuere. And therfor, faire doughtres, thinke

Some preachers were cruelly treated, and Rahab hid them,

* [Fol. 36a. col. 2.]

and lowered them from the town walls by a cord.

For this act God preserved her and her family from danger.

God delivered St. Anastasia from prison, because she had been merciful to other prisoners.

Christ promises * [Fol. 37, col. 1.] mercy to the merciful.

Queen
Aragon of
France visited
and relieved
poor prison-
ers, orphans,
and sick
people,

and God
shewed
miracles to
her;

an example to
others to use
charity as
these ladies
did.

* [Fol. 37,
col. 2.]

therupon, and take ensaample of seint Aragon that was quene
of Fraunce, that uisited the poure prisoners, and norisshed
orpheliens, and releued the sike folkes. And whanne she might
not entende hereto, for doute of disobeisaunce vnto the kinge 4
her lorde, priuely she forsoke her lorde, and refused all worldely
ioye, and come into Peytiers, into an abbey of ladyes, and putte
her selff in habite amonges hem to serue God atte her leyser
and plesaunce. And sen hedirto God hathe sheued gret 8
miracles for her; and how there was a tree in the middes of
her cloystre, that gaue vmbre and shadow of longe tyme, and
was woxe olde and drye; but God, atte the praier of this holy
lady, renued the tree in suche wyse as it hadde a nwe barke 12
all fresshe and grene, and nwe braunches full of grene leues,
semyng vnto all creatoures that it was a thing ayenst the
course of nature, but only by the might of God, to whom no
thing is impossible. And so he hathe wrought for this good 16
lady mani other greet miracles. And therfor, here is vnto you
good ensaample to be charitable, and to use the werkes of
charite, as ye haue herde before of two ladyes and of the good
Raab, how in what wise almighti God rewarded hem in the 20
ende for * thaire good seruice.

CHAPTER LXXXIX.

[Of Temperance in eating and drinking.]

The parents of
Samson were
good people,
but had no
childe;

but God told
the mother by
an angel that
she should
have a son.

I wol tell you another ensaample, of the fader and moder
of Sampson the fort, whiche were holy folkes, and trew in 24
her mariage, but they might haue no childe, how it be
that they made mani cryengges upon God, with praiers of high
deuocion. And it fell on a day that the good woman went
vnto the chirche, atte that tyme called the temple; and so as 28
she made her praiers wepinge, and full of lamentacion, God
of his goodnesse hadde pite on her, and lete her wete bi an
aungel that she shulde haue a childe, the whiche shulde be
the strengest man that euer was, and he shulde enhaunce 31

the lawes of God bi his strengthe. And whanne this good woman had vnderstonde by the aungeſſ in what wise she shulde haue a childe, she went forthe in haste to her husbonde, and tolde hym how God of his goodnesse hathe purueyed for her, and that she shulde bere a sone, wherupon her husbonde putte hym in prayer, beseching vnto God that it plesed hym to shewe hym by his aungeſſ as he hadde shewed vnto his wiff. And thanne God sent vnto hem bothe his aungel, speking vnto hem in this wise, "God comaundithe you bothe to suffre and to do abstinence, and that ye kepe and gouerne youre childe from excesse of drinkinge, and from delicasies of diuerse metes;" for the aungeſſ saide vnto hem, "excesse and gromandise in etyng and drinkinge werithe ayenst the body and the soule." And whanne the aungeſſ had said in this wise, he departed from hem, and they fulfilled the *comaundement of God bi the aungeſſ, and fasted, and dede gret abstinence, & afterwarde thei hadde this childe, that mightly maintained Goddes lawe ayenst the payent[s], and made mani gret occysiones and dedly batailes upon hem, as God gaue hym strengthe and halpe hym therto, for with his owne hondes he discomfited .iiij. M^l persones. And therfor, bi this, here is a good ensauple to do abstinence, and for to faste; for who so wiff deuoutly require and besече God, it mot be by ofte confession, with gret repentaunce of misleuyng, and bi fastinge and abstinences, by the whiche we may wyne of almighti God all that we praie for. And as the aungeſſ saide vnto the fader & moder of Sampson the fort, that thei shulde kepe thaire childe from ouer moche etyng, but atte the houres resonable, and that more ouer in special ouer moche drinkinge; wherfor that whanne the holy aungel, that knowithe so moche bi the vertu of God, and defended these ij vices, thanne it is gode ensauple to all men and women how thei shulde eschew and be ware of these and of all other vices. For by this ij vices we entre into the .vij. dedely synnes, as ye shal finde it more plainly in the boke of youre bretheren, where it spekithe how ther was an hermite that fell into that synne of glotonie,

And she told
her husband,

to whom also
God sent by
his angel
that he should
bring up the
child in tem-
perance.

* [Fol. 37b.
col. 1.]

And the son
became a
strong man,
and did battle
with the
pagans;

an example
of the good
of avoiding
the two vices
of over-eating
and drinking.

Ginttony is
often the
beginning of
all other sins.

by the whiche afterwarde; he fell into all the .vij. dedly synney, for he chesithe the synne of glotonie, wenyng that it had be the leste of all the synnes, wherof y shal tell you how Salamon saithe in a boke that he makithe of an ensauple.

[Fol. 37b
col. 2.]

Wine
weakens the
senses, spoils
the features,

and makes
the hands
tremble.

Furst, that wyne troubelit¹, makithe rede eyen, and feble to the sight, and impetrithe the Eres herkeninge, and stoppithe the nostrelles; and it makithe the uisage falce 8 fleumed rede, and full of white whelkes, and makith the hondes to tremble and to quake, and waschith the good blode, and febelithe the synnues and the vaynes; it chaungithe the body, and it hastith the dethe, and troubelithe the witte and 12 memorie, wherupon, as saithe Salamon, that there may be no good woman nor trewe of her body and she be drunken, for, of all the [un]goodly condicions that may be in a woman, dronkynnesse is the worste; for whan she is drunke, she is 16 disposed to all manere vnclennesse and vices. Wherfor, faire doughtres, be ware of that foule synne and vice of dronkinnesse, and of other delicious of ouer moche etinge; for onis vpon the day to ete and drinke, it is angelik; and .ij. tymes 4t is 20 the lyff of man and woman; and for to ete ofte tymes after the fleshely appetite, it is the holy lyff¹ of a beste. And all comithe but of vsaunce and custume; for right as ye custume youre self in youre youthe in etinge and drinkinge, and in 24 all youre other disposicion, right so ye shall desire euer more for to continue in youre age. And therfor it behouithe and it is right necessarie, faire doughters, that ye putte remedie euermore contrarie to the fleshely appetite, that vertu and 28 worship gouerne you euer more; as ye may see bi this ensauple of the good aungel that taught and enfor^{*}med the fader and moler of Sampson the fort.² But this aungel spake not in like wise as the aungeit that warned Zacharie, 32 how that his wiff shulde bere a childe and shulde be called Iohn, the whiche shulde neue[r] drinke wyne nor ale. But this

Wherefore,
beware of
the sin of
gluttony,

for as you use
yourself in
youth so you
will want to
do in age.

* [Fol. 38,
col. 1.]

Another
angel told
Zachariah
that he should
have a son,

¹ 1 for holy (*wholly*) the lyff. Fr. "vie de beste," p. 176, ed. 1854.

² Fr. "Sampson fortin."

childe Sampson was ordeined and enstabelished by the might of God, and bi the swerde, to kepe the faithe ayenst the payens and Ennemys of God. And seint Iohn was committed^{and who was to preach the faith and life everlasting.} and ordeined bi God to preche the faithe, and forto be mirrour and ensauple of chastite, of fastinge, and abstinence, and forto were the hayre, in shewing vnto us oure saluacion and lyff euerlastinge; how be it that y passe ouer in this matere, 8 and y shal tell you an other ensauple.

CHAPTER XC.

[How children ought to be sent to school.]

I Shal tell you an other ensauple of a good woman and a lady, that hadde a doughter ynamed Delbora, which^{Deborah, when a girl, went to school,} doughter she putte vnto scole; and by vertu and grace of the holy goste, this maide Delbora, so full of pacience and of sapience, she loued holi scripture, & she was of holy lyff, and knewe the secretis of God, and spake of thinges that were^{and became a prophetess,} to come, in so moche that, for so gret wisdom that was in her, as the pepill was counsailed bi her, & in especiall of thingges that were to comen touchinge vnto the Reaume. And she had an husbonde that was dispiteous and crueil, but she, [by] her^{and by her wit pleased her cruel husband;} gret witte and good gouernaunce, she coude byhaue her self so well vnto hym that euer more she plesed hym, and brought hym oute of hys frensyne, and made hym paisible *vnto her^{*[Fol. 38, col. 2.]} and vnto all other peple. And bi this good ensauple that^{an example how young women should be put to school.} yong women, maydenes, shulde be putte vnto scole to lerne vertuous thinges of the scripture, wherethorough thei may the beter see and knowe thaire sauement, and to dueil and for to eschewe al that is euil in manere, as dede the good^{Also Saint Katherine overcame the great philosophers,} lady Delbora. And in the same wise seint Katerine, that, by her witte and clergy, with the grace of the holy gost, she surmounted and ouercome the grettest philosophers in Grece, and by her clergie and stedfast faithe she wanne the victory^{and her body was carried by angels after martyrdom.} of martirdom. And her body was borne xij Iurneys longe upon the mount Synay bi the aungeles of heuen, where as

Also a child
of nine years,
who had been
four years at
school, dis-
puted with
pagans,

who after-
wards killed
him,

* [Fol. 386.
col. 1.]
when a white
dove flew out
of his heart.

It is better to
read examples
of holy living
than feigned
stories and
fables,

her blessed bodi yeldithe oyle vnto this daye. And yet y
shall tell you an ensauple of a childe of ix yere, the
whiche had be iiij yere atte the scole; and bi the grace of
God he disputed the faithe ayenat the payens, and ouercome 4
hem all in errour; so that there was sum of the payens that,
whanne they aspid hym, thei toke hym and manaced hym
to stone hym vnto deth, or ellys forto do hym to deye by
sum other cruel turment; but, for no thinge that they coude 8
do, they might not make the childe forsake his faithe; and
atte the laste they axed the childe where was his God that
he leuid Inne. And he answered hem, "My God is in heuene,
and euermore stedfastly withinne my soule, and within myn 12
herte;" and hereupon the payens slough the childe, and
for dispite drowe oute his herte, forto see yef hys God were
therin. And whanne *they had opened his hert, they sawe 15
that there flawe oute of it a white doue. And bi that 15
miracle, mani of hem were conuerted vnto the faith, and
beleued in God. And therfor this is a good ensauple to
putte yonge children vnto the scole, and to make hem bokys
of wisdom and of science, and bokes of vertu and profitable 20
ensauples, whereby they may see the sauement of the soule
and of the body by the ensauples of good leuinge of the
holy faderes before us, and not forto studie in the bokis that
speke of loue fables, and of other wordely vanitees. For it is 24
beter and more noble thinge to here speke of good ensauples,
and of vertuous leuinge of seintes, whiche profitethe to oure
sowles and body, thanne forto studie or to rede of fayned
stories and fables, suche as may not cause encrease of science, 28
and is inprofitable vnto the soule. How be it there be suche
men that haue opynion that thei wolde not pat her wyues
nor her doughtres shulde knowe no thinge of the scripture:
as touchinge vnto the holy scripture, it is no force though 32
women meditt not nor knowe but liteit therof but forto rede;
eueri woman it is the beter that canne rede and haue knowinge
of the lawe of God, and forto haue be lerned to haue vertu
and science to withstonde the perilles of the sowle, and forto 36

use and excerse the werkys of thaire sauement, for that is thinge aproued and necessarie to all women.

CHAPTER XCI.

[Of love to stepchildren.]

4 **A**N other ensauple y shal tell you, of a good lady named Ruth, of whom descended the kinge Dauid. Holy scripture praisith the moche the same lady, for she louith God truly, and she honoured hym. And she honoured and obeyed
 8 vnto her husbonde, as a good woman, atte all tymes; and for the loue of her husbonde she honoured and loued all his frendes, and bare hem more fauour and priuete thanne vnto her owne frendes; wherupon it befell that after, whanne her
 12 husbonde was dede, his sones that were of another wyff, they wolde haue lefte her no thinge, nor londes, heritage, nor meuble; and she was of a straunge contre, and fer from her frendes. And the woman fell into a gret heuinesse bi the occasion
 16 hereof; but the frendes of her husbonde, that loued her for the gret goodnesse and chersinge that thei had founde in her the tyme before in her husbondes [lyff]¹, they withstode ayenst the sones of her husbonde. And thei were with her in her helpinge,
 20 in so moche that she had al that she aught to haue by right and of custume. And in this wise the good woman saued and wanne her owne, for the frenshipe and good campani that she had ydo vnto the kyn of her husbonde, and vnto his
 24 frendes, whiles he was leuinge. And therfor here is a good ensauple how euery good woman owithe to worshippe and to loue kyn and frendes of her husbonde; for ay the more
 28 she shal haue amonges hem. So as it befell vnto the good lady right that, forto loue and worshippe the kyn and frendes of her husbonde, she *recovered her iuste partie of the heritage and the goodes of her husbonde, in the manere as ye haue
 32 herde.

Of Ruth, an
 * [Fol. 33b.
 col. 2.]

ancestress of
 King David,
 who honoured
 her husband
 and all his
 friends;

and the
 friends helped
 her after her
 husband's
 death;

a good
 example to
 love the
 friends of
 your hus-
 bands.

* [Fol. 33,
 col. 1.]

¹ "Mais les amis de son feu seigneur, qui l'amoient pour la grant douceur et la priuete et le grant semblant d'amour et service qu'elle avoit toujours porté," p. 179, ed. 1854.

CHAPTER XCII.

[Of women who honour their husbands.]

Abigail had a husband,

whom the king would put to death;

but she made peace between them;

an example to save and keep your husbands.

* [Fol. 89, col. 2.]

A good lady, wife of a Roman senator,

fought a battle for her husband, who was a coward,

NO[w] y wol tell you another ensauple of a good lady þat owithe gretly forto be praysid, and she was ynamed Abygal, & she had an husbonde that was of meruailous conuersacion vnto her, and unto his neighebores, and euell spekinge of hem. So it befell he had do a forfeit vnto the kinge Dauid, wherfor that the kinge wolde destroie hym and putte hym to dethe; but the good woman his wiff, that was wise, she went vnto the kinge, and clothed her self in louly wise, and with the faire speche that she made, she made pees betwene the kinge and her husbonde, so that she kepte hym atte that tyme, and at mani other tymes, in gret and diuerse daungeres and periles, that he had deserued bi his folyes and his wicked speche. And atte all tymes this good ladi amended his defautes by her prudence and goodnesse, wherfor that she owithe to be gretly preised, And also for as moche as she suffered paciently the payne and sorw that he made her forto endure. And therfor here is a good ensauple vnto euery good woman how she is beholde to suffre her husbonde; and þat she owithe to supporte hym ouer all and to saue and kepe hym, how be it that he be fole or diuerse, synne God hathe knette hym togedre by bonde of mariage; for, in as moche as she hathe gretly to suffre, and she deport her self humbly, and gouerne her goodly vnto her husbonde, and ayenst his folye, so moche the more she shall be beloued of God, and worshipped in the worlde; as y wiff shewe by an ensauple of a good lady and wife¹ vnto a Senatour of Rome. This Senatour was Ieloys of his wiff, and withoute cause, and he was diuerse, angry, and dispitous vnto her. So it befell that he had waged bataile ayenst another knight, but he was a cowarde, and failed the day of his bataile, and his champion that shulde haue fought for hym was syke, so that for the day he coude fynde no man that wolde fight for hym. And in this wise he stode upon the point to be disworshipped;

¹ MS. "wise."

but the good lady hys wiff considered the gret shame that
 shulde haue befall unto her lorde; she went her into a
 chambre, and made her to be armed, and mounted vpon a
 4 good cursere, and rode into the felde, and hadde her uisage
 deffait in suche wise that she was vnknowe vnto eueri creatoure.
 And for as moch as God sawe the bounte and trouthe of her, ^{and God}
 and that she dede it in the saluacion and the worship of her ^{gave her the}
 8 lord and husbonde, and for the loue that she had vnto hym, ^{victory,}
 God sent the victorie and the honoure be vnto her husbonde
 bi her handes, for she conquered his enemy. And whanne the
 bataile was ydo, the emperesse wold' se who was the champion
 12 for the senatour, and she was brought forthe and dysarmed
 before the Emperesse, and the Emperesse knewe her well ^{and thus she}
 the wyff of the Senatour; and from that day forward she & ^{had great}
 all the ladies of Rome worshipped *and helde her in Reuerence ^{honour in}
 16 moch more thanne euer thei hadde ydo before. And she was ^{Rome;}
 meruailously worshipped and beloued, as well for that she ^{[* Fol. 396,}
 hadde bore her stille simply and debonairly atte all tymes ^{col. 1.].}
 vnto her husbonde, notwithstanding the displesaunce that he
 20 hadde ydo vnto her in worde and dede, for this Ielosye, and
 withoute cause. And therfor this is a good ensauple how eueri ^{a good ex-}
 woman shulde lowly suffre of her husbonde; for she that most suf- ^{ample to be}
 ferithe, and makithe no countenaunce of her di[s]ese, she is worthi ^{humble to}
 24 to be highly preised, as Salamon saithe, where he spekithe of ^{husbands,}
 women, in praisinge some ¹ and in dispraisinge of other.

CHAPTER XCIII.

[Of one of King David's wives.]

28 **A**Nother ensauple y wiff tell you, of one of the wyves of ^{One of the}
 kinge David, how she appeised the wrathe of her lorde. ^{wives of King}
 Ye haue herde how that Amon Ranished and defouled ^{David,}
 his owne suster of her maydenhode, and how that Absolon her
 brother venged that same foule dede, and slow Amon; wher-
 32 for that Absolon fledde oute of the contre, for that the kyng ^{when he}
 his fader wolde haue slayne hym; but that good lady made ^{would have}
^{slain Absalom,}
^{made peace}
^{for him,}

¹ MS. "sore."

his pays vnto the kinge; for she shewed so mani good resounes vnto the kinge her husbonde, that he forgane Absolon aff his wrathe. And she was not his owne moder, but wiff vnto his fader, but she kept and helde in loue her lorde and his children, as a good lady, and as ought to do eueri good woman. For a woman may not wel shewe gretter loue vnto her husbonde, thanne forto loue his * children of another wyff, in that she conquerithe double worshippe to susteine hem as moche as her owne; for atte the laste ende she shall finde thereby good and worships, as it befell vnto this same ladi, for, whan the kinge was dede, there were such as wolde haue do her wronge, but the kinges sone wolde not suffre it, and saide opiny before the pepill, "Although she were not his owne moder, she shewed hym gret loue and kindenesse, and bare hym worshippe, and vnto all the kinges children that were comen of her body; wherfor she shal not lese her right." And therfor, bi this is a good ensauple how that eueri woman shulde loue and worship her husbonde, and all tho that be come of hym, as the children that he hathe hadde bi his other wiffes, and suche as be of his nexst kinrede, for gladly there is none welded but hit deserued atte sum tyme, as ye haue herde how it befell vnto this goodly lady.

* [Fol. 89b. col. 2.]

And Absalom¹ protected her after the king's death;

an example to love the sons of your husbands by other wives.

CHAPTER XCIV.

[Of the evil of flatterers.]

NOW y woff tell you another ensauple of the quene [of] Suba; and she was a wise lady and a good woman, and she came from the parties orientys vnto Ierusalem to be counsailed bi the wise Salamon, and she lost nother pas nor her trauaile. Wherfor, bi this good ensauple that euery good body owithe to chese a good man and a prudent to be counsailed by, and forto holde the pepill in loue and concorde. For where as there be Riottis and debatys and striff, the wisdom of gode counsaile of a prudent man withdraw*ithe and amoderithe suche thinges, and sette

The quene of Sheba came from the East to see King Solomon,

and to haue his counsel.

* [Fol. 40, col. 1.]

¹ But Absalom, killed by Joab, died before David. See 2 Sam. xviii. 14, 15.—*Clarendon Press, Reader's Proof.*

hem in pees, and bringithe hem vnto good ende; and who so werkithe by good counsaile, leuithe in prosperite and shaft ende worshipfully; as it befeft vnto this noble lady, the quene
4 of Saba, that come from fer contre to seke counsaile of the wise Salamon, kinge of Ierusalem.

ANd yet y wolde that ye knewe an ensauple of an Emperour
8 in Rome. This saide emperoure on a tyme befel sike, and shulde deye; but all his lordes and the senatoures, forto
plese the emperour, they saide vnto hym that he shulde be aff
hole in hasti tyme after that he had slepte and swette; but he
had no frende aboute hym that counsailed hym for the helthe
12 of his soule. So he had a chamberleyn with hym that he had
norissed from his childehode, and had serued the emperoure
truly euermore. This chamberleyn sawe wel that his lorde
might not ascape that dethe, and that all the lordes counsailed
16 hym vnto his plesaunce. The chaumberleyn come vnto his lorde,
& axsed hym, "Sir! how fele ye youre self, and in youre
hert?" And the emperour saide vnto hym, "Y fele my self
right feble and sike." And thanne his chamberlein beganne
20 to saie vnto hym in right discrete and goodly wise, "Syre!
God hathe yeue you in this worlde gret honoures, Richesses,
and alle worldly welthe and ioye; wherfor, thanke God therfor,
and haue youre mynde vpon hym for his goodnesse; and of
24 the worldely goodes that he hathe sent you, departe hem
amonges * the poure pepill, and to suche as haue nede therto,
and dispose youre self in suche wise as there be founde no
reproche in you before God." And the emperoure herkened
28 wel vnto that he counsailed hym, and saide vnto hym in
this wise, "Beter is the frende that prikithe, thanne the flatour
that oynteth." And this he saide bicause of the lordes spake
no thinge vnto hym but for the helthe of his body, for to plesse
32 hym, and to flater hym; and his chamberleyn spake vnto hym
sharply and truly, for the helthe of his soule and for his
saluacion. For who so louithe the body, shulde loue the soule;
for who so louithe his frende, he shulde not flater hym, nor
36 eschewe to counsaile hym truly in all that longithe vnto his

An Emperour of Rome was ill, and about to die, but his courtiers said he would get well again;

but a chamberlain

told him the truth.

* [Fol. 40, col. 2.]

"Better is the friend who pricketh than the flatterer who anointeth."

True friends
will speak
the truth,

as did this
chamberlain.

worshippe and profite, and euermore to tell hym his sothes & trouthe withoute flaterie, or ellys he is not his good frende; and not forto plaie with placebo, as the lordes dede with the emperoure, notwithstandinge thei wost wel he was in that point ⁴ that he might not escape the dethe, and wolde not counsaile hym the profit of his soule, as dede his trewe poure servaunt, the chamberlein, vnto his lorde that putte hym in the way of his sauement. And so the emperoure trowed his counsaile, and departed his goodes, and gaue it largely for the loue of God.

CHAPTER XCV.

[Of the prophet Elisha.]

A good
woman had
a simple
husband;

* [Fol. 406.
col. 1.]

and the pro-
phet Elisha
came to live
in their house,

and prayed
for them that
they might
have a child;

and, after-
wards, when
the child died,

I Shaft tell you another ensauple of a right good woman that hadde a symple man vnto her husbonde; and thei ¹² were good folke, and loued well togedre, and the woman was ryght * charitable, and loued the seruauntes of God. And so there was an holy profyt in the contrei fast by Ierusalem that hight Elezeus, and this good [wo]man¹ had gret deuocion vnto this holy man, and required and praied hym forto come to herburghe and loged in her hous; and her husbonde and she made a chaumbre solitarie for this holy man, where as he might vse his deuociones and serue God. But ²⁰ this woman might haue no child nor lygne bi her husbonde. This holy profit auised it, and praied for hem bothe vnto God, in suche wise that atte the laste she conseiued and had a faire childe, whiche leued vnto the age of xv yere, and thanne the ²⁴ childe deyed in the same chaumbre where as the holy man was herborued and loged before. And this good woman went and sought ouer all in the contre, til she had founde ayen this holy profete, and bi her prayer brought hym ayen vnto ²⁸ her hous, and into the chaumbre, where she sheued hym her childe that was dede, and saide in this wise, "A! holy man, lo here the childe that God gaue me thorough thi deuoute priere, whiche was all my ioye and sustenance; y beseeche the that ³²

¹ Fr. "Celle bonne dame," p. 185, ed. 1854.

thou wylt prais God to sende me my childe ayen, or ellys
 that he wylt take me vnto hym also, for y wolde [not] leue
 after the dethe of my childe." And this holy profit Eliseus he prayed to
 God for his
 life to be
 restored;
 4 had pitee and compassion vpon this holy woman, and praied
 deuoutly vnto God, wherethorough the childe had his lyff ayen,
 and leued longe after that, and was * an holy man. Wherfor, * [Fol. 402.
 col. 2.]
 an example
 how good it is
 to know men
 of holy life,
 my good doughters, ye may vnderstonde bi this, how it is good
 8 and profitable to be aqueinted with holy men of good lyff
 and of good conuersacion, as had this gode woman that had
 a childe bi the praier of the holy prophete. And after the
 childe was dede, ayen bi the praier of the said holy man the
 12 child' resuscited, and releued ayen from dethe to lyff; and for
 certaine, God is this day as mighti and as debonayre as he was
 euer here before vnto hem that deserue it. Wherfor putte
 youre diligence with humble and devoute hert to serue God,
 16 and holde the companie of good folke, of good leuing and of
 charitable werkes, and truste hem that counsaile you to vertu who will give
 you good
 counsel.
 and worship; for all goodnesse comithe therby, as it befell vnto
 this good woman, as ye haue herde before.

CHAPTER XCVI.

20

[Of meekness in women.]

ANother ensauple y wylt tell you of a good woman that Sara, daugh-
 ter of Raguel,
 had seven hus-
 bands, who
 all died for
 wickedness,
 hight Sarra.¹ Ye haue weft herde how she had vij
 husbondes, the whiche were mischeued and slayne bi the
 24 Annemy of heil, bicause thei were vntrue in thaire mariage;
 and how her chaumbrere reprodred her how that all her and she was
 blamed
 therefor;
 husbondes mischeued and deied from her. And this good
 woman sawe her chaumbrere wolde haue chidde and striued
 28 with her, as a fole as she was, this good woman right wisly
 and humbly she saide vnto her, "Faire loue! nother to the but she bore
 it meekly.
 ne to me it apertenithe not to speke of the Ingementis of God;"
 and more she saide not vnto her. She sembled not vnto the
 32 doughter of a senatour of Rome, that * had so cruell hert * [Fol. 41,
 col. 1.]

¹ Called by her father's name, Raguel, on p. 102, above.

The daughter
of a Roman
senator strove
and chid with
everybody,
whereby she
lost her
marriage.

Another
woman was
quarrelling
with a man,

and would not
be counselled
to peace,

till the man
spoke evil
of her,

and defamed
her before all.

* [Fol. 41,
col. 2.]

Curs growl
and bark, but
greyhounds
do not so.

An emperor

found his
daughters
chiding, and
said,

that she straue & chidde in the plaine strete wit her neygh-
boures, wherfor she had suche renoune that she was hadde
oute of her good helthe of body, as for frentyk and not of good
mynde, for whiche cause she loste her mariage. And, therfor, 4
it is gret foly to euery woman to chide, or ellys to ansuere
vnto hem that be of suche vngoodly condicones, full of noyse
and striff, and cruel, and wilfull [and] hasty, wherof y shall tell
you an ensauple that y sawe by a gentill woman testi and 8
hasti; wherfor y saide vnto her, "Madamoiseil! y prairie you
that ye ansuere not vnto this fole, that is of suche condicon
rather to speke euell than wele." But she wolde not do bi my
counsaille, but chidde with hym, and ansuered worse thanne 12
she hadde ydo before, sayeng vnto the man that he was
not worthe. And he ansuered her that he was beter worthe
a man thanne she for a woman. And somoche the wordes
and the noyse encresed betwene hem bothe, till atte the 16
laste the man saide vnto her, he knewe suche one that had her
atte his comaundement bothe day [and] night, whanne that
he wolde, so that there was moche foule speche betuene hem,
and before moche pepill, and the woman defamed for her 20
hautyuete and her foly and chidinge. And, therfor, her shame
and disclaunder was shewed opynly there before the peple, that
hadde no knowinge therof before. She was not lyke vnto the
wise Sarra, þat made no gret ansueres vnto her chambrere; for 24
ofte tymes, by vnaused speche, of r[i]ght is made the wronge.
And it is a myschaunt thinge for any gen^till woman, other
to striue or to chide in aui manere, as y shall shewe you
ensauple bi the properte of sum bestis, as ye may see bi 28
these curre doggis; of thaire nature thei growne and berke
euermore, but gentill greyhoundes do not so. And so aught
it to be of gentill men and gentill women.

ANd also y shall tell you an ensauple of an Emperoure 32
that was ferce and right cruel, but he wolde neuer more
chide with no creatoure. And it befell on a tyme that he
fonde his ij doughtres chidinge, wherfor that he wolde haue
bete hem, ne hadde it be that other went betwene. And 36

thanne he saide vnto his doughtres, "Oute of a gentill herte ^{"vile words should not come out of gentle heart."} shulde neuer come velenye word' ne dede, for by chidyng is knowe the gentil from the vilanie, that spekithe it with his
 4 mouthe." And, therfor, it is gret gentilnesse and nobilnesse to be pacient and humble, and not to chide, nor to striue in speche with suche as be not wise. And for sertaine it befallithe often tymes, that a worde follyly saide or folily answered, engen-
 8 derith suche thinge as after causithe disworshippe and shame. And therfor, faire doughtres, here is ensaumple how often ^{An example how fools will say false things for vengeance,} tymes ye shall finde, as foles that be of haultarie corage, whanne there is holde noyse or Riotte ayenst hem, they will
 12 ansuere and speke velanie thingez of thaire malice, suche as was neuer do ne thought, but forto auenge hem in her gret yre. And as well euery woman aught to be ware in ansueringe ^{and how wise women are humble and meek.} her husbonde before pepill, for mani causes, as forto holde
 16 her pees and be *stiff, she shall haue worships and be holde wise of all that know and see her. And yef she ansuere vnto his displeaunce, there shall come vnto her harme and disworships, as it is saide before.

CHAPTER XC VII.

[Of Queen Esther.]

²⁰ **I** Shall tell you another ensaumple, of quene Ester, that ^{Queen Esther is praised in Scripture,} was a good woman, and a noble lady, and right wise, and she loued & dredde the kinge her husbonde aboute all
 24 thinge; and holy scripture holdith her in gret recomendacion for her goodnesse; but the kinge her husbonde was daungerous, and of diuerse condicion with her, and full of vngoodly speche; but for no thinge she wolde neuer ansuere hym that might
 28 be to his displeaunce. But mani tymes whanne she sawe hym ^{that she neuer displeased her husband,} bi hym selff, and that he was oute of his yre, with her faire and humble speche she coude so wel behaue her selff vnto
 hym in goodly wise, that she shewed hym all his faute; and
 32 therfor the king loued her merueilously, and saide within ^{though she showed him his faults.}

hym selff that he might neuer be wrothe with his wiff, she was euermore so plesaunt and so well auised in her speche, and in all thing, for it is one [of] the¹ good thinge that may be in a woman, to be in a litell speche, and not to ansuere vnto 4 her husbonde in wrathe; for a gentill hert is euermore dredfull other to do or to saye ani thinge that might displese vnto hym whanne she owithe to loue, worshippe and drede. Wherof the tale is reported in the boke of Kinges, of this good ladi that s had so merueilous a kinge and lorde vnto her hus^{*}bonde, but she her self was euer humble and good. And upon a tyme her gentill woman saide vnto her, "By asmoche as ye be faire and yonge, whi wilt ye not plaie and disporte you 12 otherwhiles?" And she answered hym ayen, "For y must meintayne and gouerne my selff in suche wise as y² know best that it plesithe vnto my lorde, myn husbonde, and as his wiff that y gouerne, forto haue his loue in pees with hym 16 euermore." And in this manere the good ladi saide vnto her damoyselff and gentill woman. Wherfor, my faire doughtres, y praiue you to haue these ensaumples in youre herte, and in youre remembraunce; and ansuerithe not with none anyeys 20 wordes of ungoodly speche vnto youre husbondes, nor strue not with youre langage with no creatoure; but euermore be gracious, humble, and curteys, as was this good lady the quene Hester, as ye haue herde. And, as she that saide vnto her 24 damoyselff, her herte was in the loue of her lorde and husbonde, wherby that she dede hym euermore plesaunce, and lyued with hym in ioye and pees. And after that, she saide vnto her woman, that thre thinges distrained her for to eschewe diuerse 28 plesaunce3, disportes, and other Ioyeuseie, and tho were, loue, drede, and shame; and these iij thinges maistred her³: the loue that she had vnto her lorde her husbonde kepte her, that neuer she wolde do thinge that was his displeaunce; drede, that kepte 32 her from synne and disworshipe; shame, to be auised and saued from velanie reproche.⁴

The one good in a woman is to be of litte spech.

* (Fol. 41b. col. 2.)

When she was asked why she did not play and disport herself, she said, "I must be in peace with my husband."

and that three things were better than pleasure, sport, and play; and these were love of her husband, dread of his displeasure, and shame of evil reproach.

¹ Fr. "une des bonnes taches," p. 190, ed. 1854.

² MS. ye.

³ Fr. "Ces iij. vertus la maistroient," p. 190. ⁴ Fr. "villain reproche."

[CHAPTER XCVIII.]

[Of Susannah the wife of Joachim.]

A Nother ensauple y shall tell you, of Susanne, that was [Fol. 42, col. 1.]
 the wyff of Iochim, pat was a gret lorde in Babiloyne. Susannah was the wife of a great lord,
 4 This Susanne was a faire lady, and of holy lyff; and it
 befell that there were .ij. prestis of the lawe priuely hidde in
 a gardein, where as this lady bathed her, and these ij preestis
 come sodenly vpon her vnaused. And thei behelde the gret
 8 beaute that was in her, and they desired to fulfell thaire and two priests desired to lie with her,
 fleshely delite and concupissent of thaire body with her, in
 so moche that tho two false preestis saide unto this good lady,
 that, yef she wolde not consente to fulfell thaire fleshely
 12 plesaunce, they wolde bere witnessse ayenst her that thei had and threatened otherwise to accuse her falsely.
 founde her with a yonge man with whom she hadde ydo
 fornicacion and luxurie, and enfraynt her mariage, for the
 whiche she shulde be bete with stones vnto the deth, or
 16 ellys her body shulde be brent, as the vsaunce of the lawe was
 atte pat tyme. Wherof this good lady was gretly abasshed, and
 in grete feere and doute that, by the false witnessse of these
 prestis, she sawe her dethe but yef she wolde consent vnto thaire
 20 foule delite; for ij witnesses were atte that tyme trusted
 and bileued, and moste, of hem that were the prestis of the
 lawe. And hereupon she auised in her thought and herte But she thought it better to lose her body than her soul,
 that 'she had leuer to dye the worldely and bodely dethe thanne
 24 for to putte her soule in auenture and to do synne, and to de[ye]
 upon the dethe euerlastinge¹, and refused the falce prestis, and
 putte her self in the will and in the disposicion of almighty
 God, in whom * was her hope and beleue. And she answered * [Fol. 42, col. 2.]
 28 and saide vnto the prestis that they were falce, and she wolde
 not consent vnto hem, but she hadd leuer to deye worldely and would not consent.
 dethe by falce accusacion thanne forto deye in the sight of
 God rightfully, by cause of synne in brekinge his lawe and
 32 the sacrement of mariage. And thanne these ij prestes and Then they accused her of adultery with another,
 iuges accused and witnessed ayenst this lady Susanne, how
 they hadde founde her with another man thanne her husbonde

¹ "elle aymoit mieulx mourir de la mort mondaine que de la mort pardurable."

in the synne of aduoultre, wherfor that she was incontenent iuged vnto the dethe. But she cried with high voys vnto God, and with deuoute praier, as he that knew the trouthe in kepinge her mariage, he wolde vouchesauf entende to her deliuerance. 4

And almighti God, that foryetithe noght his servaunt, sent sodenly Daniel, whiche with gret voys cried and saide, "O ye iuges of Israel, iuge not vnto dethe the woman whiche as Inconuenient and falsely acused of synne and blame, but her g accusatoure; be enquired eche by hem self in what wise they fonde her;" wherof all the peple was ameruailed to here and se¹ a childe speke in suche wise, and wost wel that it was by opin miracle of God; and so they were departed, and eche 12 of hem examined by hem self. And the furst saide that he had founde hem vnder a figge tree, and the secounde saide he hadde founde hem vnder² a plumme tre pruner. And for the defaute was in hem, they were bothe founde fals of that 16 they had saide, and they were iuged vnto the dethe. And, whanne they *sawe that there was none other remedye but that thei shulde deye, they were beknowe of thaire fals accusinge of this good ladi, and that thei had wel deseruid 20 the dethe. And therfor here is a good ensauple how God kepithe and sauithem hem that louith and seruithe hym truly, and putte al thaire disposicion³ in his honde and grace. And this good lady, that hadde ben [fainer⁴] to chese the worldely 24 dethe than forsuere the lawe of God and to be fals in her mariage vnto her husbond; doutinge the dethe euerlastinge of her sowle more thanne ani worldely thinge, wherfor God of his goodnesse kepte and saued her sowle, body, and worshippe, 28 as ye haue herde. And therfor euery good lady and euery good woman aught euermore to haue her faithe & hope in God and in his lawe, nor for worldely ioye, ne payne, nor drede of dethe, to consent to synne, nor to breke the sacrament 32 of her mariage, as by this good lady Susanne ye haue herd faire and good ensauple. Wherfor, faire doughtres, y praeie you that ye withholde this ensauple in youre herte euermore.

but Daniel
was sent by
God to help
her,

and he ques-
tioned each
accuser by
himself,

and so proved
their
falsehood.

* [Fol. 42b.
col. 1.]

An example
how God
keepeth those
who serve
him.

Wherefore
every good
lady should
have faith and
hope in God,

as Susannah
did.

¹ MS. so. ² MS. under vnder. ³ MS. disposicion. ⁴ "qui mieulx vouloit."

[CHAPTER XCIX.]

[Of Elizabeth, the mother of St. John.]

I Shalt tell you another ensauple, of seint Elizabeth, that Elizabeth, the mother of Saint John, served first God and then her husband,
 was moder vnto seint Iohn. She serued furst God, and
 4 after her husbonde, and loued and dradde hym. And yef
 there hadde ani thinge befall withinne hys hous that shulde haue
 turned her vnto his displeaunce, she wolde amende it, or kepe
 it secrete vnto the tyme that it were amended, in suche wise
 8 that her husbonde fonde neuer occasion of disple^ssaunce; for * [Fol. 42^b. col. 2.]
 she was so good, so well auised, and of so noble attemperaunce,
 that she kepte her husbonde in Ioye and pees, and oute of
 wrathe. And so aught euery good woman to do in the same
 12 wyse as this holy woman, that louithe and dredithe God, and
 bare faithe and honoure vnto her husbond. And, therfor, God so God rewarded her by sending her a son.
 sent her to bere a childe the good seint Iohn the baptist, in
 that she was wel guerdoned, for a woman that louithe God and
 16 kepith her clene oute of synne, God rewardithe her in this
 worldely lyff, an hundred sithe more after the departinge oute of
 this worlde, as God gaue vnto this goodly lady bothe worldely
 prosperite and heuently ioye euerlastinge. And so he guerdonithe
 20 and rewardith all suche as louithe hym and kepe truly thaire
 mariage, and haue thaire faithe and beleue in hym; as these
 good ladies Elizabeth and Susanne, in the manere as ye haue
 herde.

[CHAPTER C.]

24

[Of Mary Magdalene.]

A Nother ensauple y shalt tell you, of the Magdalene that Mary Magdalene bewailed and wept for her sin,
 purged and clensed her selff from synne by the teres of
 her eyen, wepinge whanne she wysse the fete of oure
 28 lorde Ihesu Crist, and wyped hem with the tresses of her hede.
 She bewaked and wepte for her synnes, pat was the loue of God
 and the drede that she had for her misleuinge. And in such
 wise we aught to wepe and to haue gret sorugh for oure synnes,
 32 with gret shame that euer we dede so moche vilesse and vnclen- as we ought to do for ours,
 nesse, and with gret repentaunce and gret humilite come to

and to confesse
them to the
priest;

* [Fol. 43,
col. 1.]

for shame
and repent-
ance availleth
with God.

Mary Mag-
dalene is also
praised for
the love she
had for
Christ,

who had re-
stored her
brother to
life.

* [Fol. 43,
col. 2.]

After she had
lived in
abstinence
for twenty
years, God
sent her
heavenly
food.

A good ex-
ample of the
good of
penitence.

confession, and to confesse, and shewe, and tell it oute vnto the
preest truly * and faithfully, in the same manere, and the
condicion and moyan, day and tyme, as the synne hathe be do,
withoute any excusacion for drede of God, and the hardynesse that
man or woman hathe with the shame of his misdede and synne,
& for to confesse it truly vnto the preest. That shame, with
forthenkinge of synne, auailithe moche vnto the mercy of God,
bothe in remission of his synne, and vnto the allegeaunce of
payne; for God, that seithe the humilite & knowithe the repent-
aunce in euery herte vnto hem that be so sorufull and repentaunt
of her misdede, he his stered vnto my[l]se, and eslargithe his pitee
vpon hem, and of his grace yenuithe hem pardone and forgye-
nesse; as he was mercifull vnto this blessed and holy Magdalene,
whanne he forgaue her synne for the contricion and repentaunce
that she hadde. Another reson there is wherfor the blessed
Magdalene aught to be gretly praised: that was, for the gret loue
that was so feruent vnto oure lorde Ihesu Crist, that she loued
hym aboue ani things that euer was or might be. And for the
gret faith that she hadde in hym, for the miracles that he
wrought whanne he resuscited the Laser, her owne brother, from
dethe vnto lyff, whiche tolde her afterwarde what payne it is to
deye, and what paynes it ys to suffre after this lyff, for hem that
be synfull and haue leued in synne in this worlde. For the
whiche cause the holy Magdalene was neuer ioyfull, but euer
sorufull of the dethe and of the gret payne after the departinge
oute of this worlde, in so moche that she putte her *lyff in the
desert, and lyued in gret abstinence the space of xx wynter.
And whanne she had so longe continued, doinge gret penitence,
that as by course of nature she might no lenger endure, God of
his mercy visited her, and sent her the heuenly fode & angelyk
sustenaunce, with the whiche she was refeccioned and sustened
vnto her lyues ende. And therfor this is a good ensauple how
good and how profitable it is to be sorufull for synne, and ofte
tymes to be confessed, & to do penaunce, almesdede, and praier,
and to drede God, the dethe, and the payne that is to come
after this lyff for oure mysdede, as ye may see by ensauple of

this good holy Magdalene, that so moche loued and dredde God,
 and wepte for her synnes, and with the teres of her eyen wysse
 his fete; and afterwarde she leued in desert longe tyme in
 4 gret penitaunce; and atte the laste how God had pitee upon
 her, and by the aungell sent vnto her heuenly sustenaunce.
 And in the same wise he wyll do vnto all other good men and God will
 reward all
 who repent,
 and love and
 dread him.
 women that will be sorufull for her synne, and loue and drede
 8 God, and do penitaunce in fastinge and abstinence, and for euer
 more to refuse, and forsakinge synne, as did this good Marie
 Magdalene.

[CHAPTER CL.]

[How women should care for their husbands.]

12 **A** Nother ensauple y shall tell you of ij women, that were Two heathen
 men had
 Christian
 wives
 the wyues of ij men that were oute of the beleue and
 faithe of almighty God. Notwithstanding that her hus-
 bondes were wicked, the women were good, and ministred and
 16 serued God truly; so by this is good en*sauple that euery good
 woman, how so it be that her husbonde were of wyked condicion,
 the woman shulde not therfor eschewe to be good, nor to take
 ensauple atte his wickednesse, but moche the rather to be
 20 pacient and deuoute, and [to] contenu euer in praiers to purchase
 grace the rather of God for her husbonde. For the goodnesse of
 the woman makithe [smal &] lessithe the wickednesse of the man¹, The goodnes
 of the woman
 lesseneth the
 man's
 wickedness.
 24 and in worships; for the good dede of the woman supportithe
 the euil dede of the husbonde, as it is contained in the boke of
 lyff of the olde faderes, where he spekithe of a wicked man that
 iij tymes he was saued from velayne dethe bi the praiser of his
 28 good wyff; and whanne it befell that she deyed, and her hus-
 bonde had no more the praiers of his goode wyff vnto God for
 hym, the kynge of the contre made hym forto deye upon euell
 dethe, for his wicked lyff of the tyme passed. And therfor it
 32 is necessarie vnto a man that is of wicked lyff to haue a woman
 of good lyuinge; for in as moche as a woman felithe her husbonde
 of euell conscience and of other euell lyff, so moche the more

¹ Fr. "amendrist le mal de lui," r. 196, ed. 1856.

if there be
not goodnesse
to save the
wickednesse,
it is lost.

*[Fol. 436.
col. 2.]
Yet no
woman
should serve
her husband
before God.

she is bounde to be good, and do abstinence, and forto praie for hym; for, and the goodnesse of that one supporte not the wickednesse of that other, that is to saie, the goodnesse the wickednesse, all shulde perisse and fall into perdition. And 4 yet y saie you that obeysaunce vnto God, and the drede of God, is before mariage; for we owe furste to obeye vnto oure Creatoure that hath *made us vnto his semblaunce and ymage. For the lawe comaundithe the first obeye vnto God; for no 8 woman aught not to serue her husbonde before God, of whom to serue comithe the profit of the soule that is euerlastinge. For, as the scripture saithe, that all the good seruice of the body is the saluacion vnto the soule, for the welthe of the soule 12 hathe he no parail; and therfor the wyf is bounde first to obeye and to serue God, and after vnto her husbonde, by the faithe of mariage, and to praye for hym, benignely and paciently to counsaile hym for the welthe of his soule, and so to deturne 16 hym from euery euell dede, in as moche as is in her powere; for therto is bounde euery good woman.

[CHAPTER CII.]

[Of Martha the sister of Mary.]

Martha, the
sister of Mary
Magdalene,
was charit-
able, and
Christ to
reward her
would lodge
in her house.

ANother ensauple, of Marthe, the suster of Marie 20 Magdalene. This good lady was customer¹ to herburgh the holy profitees and the seruantes of God that preched and taught his lawe, and she was full of almesse dedes unto the nedy and poure folkes; and for her good 24 and holy lyuinge, oure lorde Ihesu wolde be loged in her hous with her. And this was she that saide vnto oure lorde Ihesu Crist that her suster the Magdalene wolde not helpe her to aparaile the labour of the hous; but oure 28 Lorde answered her goodly, that Marie had chose the beter seruice, for she satte at his fete and herde his doctrine, and wepte, and made sorw for her synne, and cried hym mercy with humble herte. As the good lorde saide trouth, there is 32 no seruice that God louithe so moche as to crye hym mercy,

¹ *Fr. coutumière.*

and to be *repentaunt of misleuinge, and to forsake all synne; * [Fol. 44, col. 1.]
 for saint Marthe dede her seruice to herburgh and to logge Martha
 oure lord Ihesu, and forto aparailf mete and drinke for hym harboured and lodged Christ and his disciples,
 4 and his disciples, with goode deuocion and trewe entent of
 her hert. For God dede mani miracles for the loue of her, and
 come to comfort her in her deyeng, and receyued her soule
 into his ioye euerlastinge; and in this wise she was rewarded for which she was re-
 8 of God for her true loue and seruice. So that, bi this, euery warded;
 woman may take¹ good ensaunple how it is good to herburgh an example to teach us to help the seruants of God.
 the seruauntz of God, and suche as be preching and techinge
 the lawe of God and the faythe, and for to herburgh pilgrimes
 12 and other peple, and to refresshe hem that be nedfull to
 receiue almesse; & God hym self witnessithe in the Gospell,
 that saithe atte the ferefull day of his gret Iugement he wol
 axe of hem that shall ansuere byfor hym, how and in what
 16 wise they haue receiued and uisited the pore in his name,
 whanne as they shall yeue acompte of thaire habundaunce of
 the worldely goodes that they haue had, and not gouerned
 hem vnto the plesaunce of God, in good werkes of charitee, as
 20 they were lerned bi the comaundement of God to do. And For it is a noble vertue to give alms and visit the poor.
 therefor it is a noble vertu to do almesdedes, and to herburgh
 * the seruauntes of God, and to Recomforte and uisite all suche
 as by Iugement are² pore, and in aduersite of prison, or in
 24 any other infirmite³, for there befallithe euermore good auenture
 vnto hem that do soo. And God rewardithe hem a thousande
 partiez aboue all that they canne or may do; * wherfor he * [Fol. 44, col. 2.]
 saithe in the Gospell, that who that receiuithe ani of his
 28 seruauntis in his name, receiuithe hym self, for they be his
 messengeres & shew his trouthe and uertu.

[CHAPTER CIII.]

[Of women who were full of pity.]

3^a **A**nother ensaunple there is, of the good ladies that wepte Good ladies of holy life wept when Jesus carried his crosse,
 for oure Lorde whan he bare the crosse upon his shuldres,
 whereupon he vouchedsauf to suffre dethe, for the redemp-

¹ MS. toke. ²⁻³ les pelerins, les povres, et les sergens de Dieu. ³ MS. and.

cion of us synners. These good ladyes were of holy lyff, and
 and he spoke had her hertis pitous, and God turned towards hem and said
 to them, vnto hem, "My doughters! wepith not for me, but wepe for
 the sorues that be to come;" and shewed hem the mischeef 4
 that is befall sin hedirwarde, as ye shal finde it in the boke
 that y haue made for youre bretheren¹. These goode ladyes, that
 had pitee upon the soru that oure Lorde suffered, thei loste
 to reward not the tares that they wepte for hym, for he rewarded hem 8
 them. hyly: and therefor by this ye may haue ensauple, how euery
 good woman aught to haue pitee upon the disese of the pore
 pepill and seruantes of God. As he saithe hym self in the
 Gospell that, "Who that hathe pitee upon the pore, in the 12
 reuerence and for the loue of me, y wol haue pitee and mercy
 upon hem." And as the wise man saithe, "The woman, of
 A woman nature shulde be pitous moche more thanne the man, for the
 should be more pitiful than a man. man is of more of harde corage than the woman." And, therfor, 16
 it is saide, a woman that is not humble and pitous she is
 mannisshe and not womanly, whiche is a uice in womanhode
 to be rude or of hantaigne courage. *And also the wise man
 * [Fol. 44b. saithe, a woman shulde not be a chiche of that she hathe in 20
 col. 1.] gret plente, that is to saye, of wepinge teris, and of piteous
 herte, to haue pitee on the pore peple, vpon her kyn and
 frendes, that she seithe in necessitee. And there was a gode
 lady that was Countesse of Aniou, and founded the abbey of 24
 Burgeyl, and she is there yberied; and it is saide she is there
 in flesahe and blode, seminge in coloure though she were
 quicke lyvinge. This good lady, she halpe and gaue her goodes
 gave to her vnto her pore kyn, unto pore gentill women and maydenes, 28
 poor kin, to susteine and maintaine her estate, to kepe from synne and
 mysleuinge. And she enquired thorough euery parishe for
 and to poor pore men and women that were wedded and had children,
 men and women, and had not wherewith to susteyne hem, and for such and 32
 for diuerse sikenesses or other aduersaitees might not laboure
 ne trauaile, and upon poure women in gesyne: all suche

¹ Cf. Caxton's "as hit is rehersed, in the booke of my two sonnes."
 Sign. n in bk. p. 205 below. No copy is known.

pepiff, and mani other, she releued and comforted with almesse
of her charitable deuocion. And also she hadde her medicines
and surgens forto hele and medicine all suche as were nedefull,
4 wherthorugh that for her bounte and goodnesse, God hath and had
surgeons for
the sick.
God re-
warded her,
for when she
would say her
prayers, the
books came
to her out of
the air.
shewed mani miracles for her; for, as it hath be saide, whanne
she shulde receiue her matenis, [t]he saulter or other bokes of
deuocion they were brought vnto her oute of the ayre as by
8 miracle. And, therfor, bi this a good woman may haue gret
ensample how and what it is good forto be pitous upon * the
poure pepiff, and to be charitable. So as atte this tyme y
passe ouer to speke more of these good ladyes, and retorne ayen
12 to other thingges, whiche y shal shewe vnto you in other manere.

* [Fol. 44b.
col. 2.]

[CHAPTER CIV.]

[Of charity and forgiveness.]

MI faire doughtres, be ware and kepe you well euermore Beware of
wrath, and
forgive with
patience and
humility.
that ye be not ouercome with the synne of yre or wrathe;
16 for God saithe in the Gospell that we shulde foryeue all
oure mysdedes, and to be full of pacience and humylite; for who-
so desirith vengeaunce, desirith the contrarie vnto the lyff of the
soule. For who-so takith vengeaunce upon his malefactoures, he
20 lesith the merite of humble sufferaunce & pacience, whereupon
oure Lorde saith that "rather make pees with thi neyghboure,
and be in charite togedre, thanne thou come with discorde to
make thine oblacion before myn auuter." For, furst be in charite
24 with all creatoures, and thanne suerly make thine offeringe and
praier; for God receyuithe not the praier nor oblacion of man
nor woman that is in the synne of yre and wrethe. For God,
that made the pater-noster, saithe in the praysing the fader of
28 heuene, in ensample to all creatoures how they shulde for-
yeue, *Et dimitte nobis debita nostra*, that is to saye, God
foryeue vs as we foryeue; and as we desire to haue mercy and
foryeuenesse of God, right so we must foryeue all oure mysdoers,
31 euermore to be in charite. And who-so saithe or praieth his
pater-noster in other wise, he is not in parfite charitee, * and * [Fol. 45,
col. 1.]

Be in charity
with all be-
fore offering
prayers to
God,

otherwise our
prayers are
not accept-
able to him.

An example
of a burghess,
whom all
thought
charitable,

until, when
dying, she
refused to
forgive one
who had
offended her.

Then the
priest by the
example of
our Lord,

and of a
knight's son
who forgave
his father's
murderers,
* [Fol. 45,
col. 2.]

tried to per-
suade her to
be in charity,

thanne his praiers are litell or not acceptable. Whereup[on] y
shall tell you an ensauple of a burioyse, a riche woman, as
y haue herde it preched, whiche as by seming was a charitable
woman, and full of ensaumples of good leuyng; Tiff it be- 4
fell that she toke siknesse and shulde deye; and the person of
the chirche, that was a perfit holy man and a good preest, and
come forto shriue her, and herde her confession. And whanne
she shulde shriue her of the synne of yre, the preest laide vnto 8
her that she shulde be in uerray charitee, and foryeue all tho
that had trespaced or offended her, in the same wise forto axe
foryeuenesse of all them that she had do vnto ani offence. And
as unto that article, she ansuered her confessour, that a woman 12
that was her neighbour had do vnto her so gret offence that she
might neuer foryeue her with good herte. But this good man,
bi faire ensaumples, and with faire speche, saide vnto her in
that wise, oure lorde Ihesu Crist forgaue paciently his dethe, and 16
also he saide vnto her another ensauple of a knightis sone,
in what wise, bi the counsaile of an holi heremyte, vnto whom
he was shriue, he foryaue hem that had murdred and slayne
his fader, bi the counsaile of the holy hermite, whanne he 20
shewed hym in what wise that almighti Ihesu oure saucoure
forgaue and perdoned hem þat crucified hym vpon the crosse,
with mani other devoute and good ensaumples that he had
saide vnto the knightis sone, wherfor he forgaue the deth of his 24
fader at the reuerence of God, in so moche that upon a tyme as
he *kneled before the crosse, saieng hys praiers and deuotions,
the crosse with the ymage bowed vnto hym, and [he] herde
a voys that saide to hym in this wyse, "For as moche as thou 28
haste foryeue the dethe of thi fader vnto hem that axed thé
mercy and grace, in the reuerence of me and of my passion,
right so y foryeue the all thine offences and synnes; and thou
shalt haue my grace euermore; and in the ende of thi lyff thou 32
shalt duell with me in the ioye of heuene euerlastinge." &
in this manere this good holy preest counsailed this woman to
foryeue the woman her neyghebour; but for no amonestement
nor counsaile that her gostely fader coude do nor say, she 36

wolde not pardone, she was so full of yre, by encomberaunce
of the deuell, but she deyde in this foule dedly synne of wrathe
and yre. So that in the same night this holy man dremed that
4 hym semed by auision how the deuell bare away the soule of
this burioys, and that he sawe a gret foule tode sittynge vpon
her herte; and upon the morw, whanne the day is come, it was
tolde vnto hym that she was dede; wherfor that her kyn and
8 frendes were all sembled forto bery her, and sent for this
preest to do her seruice forto bringe her body vnto the chirche,
as it is the vsaunce; but he answered hem that she shulde not
be beried, nother in the chirche, nother in none other holy place
12 where as the cristin bodyes were beried, for she deyde in dedly
synne of wrethe and yre, and wolde not foryeue another woman
that was her neyghboure, of certaine *displesaunce that she had
vnto her; for the whiche cause, that she deied in dedly synne, she
16 was dampned; & more ouer he saide vnto hem that there shulde
be founde within her body, upon her herte, a foule tode. And
for this cause her frendes were displesed with the person, and
saide it was not so, it was but a fa[n]tesi; but her frendes atte the
20 laste opened her dede body, and fonde it trewe that the preest
had saide vnto hem, where they founde a foule orible tode with-
in her body, that grapped her herte with her pawes, wherof
they were hougely ameruailed. And thanne this holy man, this
24 persone, coniured this foule tode, wherfor that he was there in
that place, and what he dede. And this tode answered and
saide, that he was a deuell of hell, that by the space of twenty
wynter he had tempted that woman vnto mani synnes, but
28 in special vnto that whereinne he fonde most auantage, and
that was in the synne of yre, or of wrathe, "for syn that tyme
she had so gret wrath vnto her neyghboure that she wolde
neuer foryeue it; for y putte so grete hate, that she might neuer
32 beholde her with her sight but she were oute of charite. And
that other day whan thou herdest her confession, y was vpon
her herte, and grapped it so sore with my iiij pawes, and
helde it so streite and enpoysoned, that she might haue no will
36 to yeue foryeuenesse. And yet atte one tyme y had gret fere

but she would
not, and died
in anger.

The priest
dremed that
the devil
bare away
her soul,

and therefore
he would not
haue her
buried in the
church.

* [Fol. 455.
col. 1.]

And, when
they opened
her body, a
toad was
found holding
her heart.

The toad said
he was a
devil, who
had tempted
her for
twenty years,

and pre-
vented her
from yielding
to the per-
suasions of
the priest.

* [Fol. 45b.
col. 2.]

An example
how all
should be at
peace and
charity.

that thou hast not take her away from me, and conuerted her with thine longe preching and *good ensaumples; but as now y haue the uictorie in suche wise as she is myne, and shal be dampned in heff for euermore." And all the peple that were 4 aboute, and herde this¹ thinge, thei were aferde and hougely ameruailed, and durst no more speke to burye her within no holy place; but the body was ordeyned for, as longithe therto. So this is good ensaumples how euery creatoure owithe to be in 8 loue and charitee, and to be mercifull vnto hem that axe mercy, and to foryeue with good herte; and who that will not foryeue, may not be foryeue of God, and thanne might fall in such periff as ye haue herde of this woman the burgoise. 12

[CHAPTER CV.]

That people
should hasten
to receiue
visitours,

Off hem that shulde come in the same estate as they be, and shew hem self in suche wise, whanne thaire frendes and cosynes come forto uisite hem and to see hem, wherof y shall tell you an ensauple. 16

A knight
came home
from a long
voyage,

Ther was a knight, a noble man, that had ben oute in straunge uiage byyende the gret see; and he hadde ij fayre neces, the whiche he had norissshed, and afterwarde he married hem and loued hem meruaylously. And, in the comyng 20 homwarde from his viages, he bought for eche of hem a gowne of the best and goodlyest shappe and deuise as atte that tyme, and well & richely furred. And it happed he come late vnto the manoyre and place of one of his neces, and cried and called 24 for her, and sent vnto her that she shulde come and see hym. And she *went streite vnto her chaumbre, forto array her in the most fresshe wise, and sent hym worde that she wolde come to hym in haste; and so the knight abode and sawe his nece 28 come not, and sent ayen vnto her, and she ansuered and praied he wolde not thenke it longe, for she wolde come vnto hym anone. So the knight abode so longe vnto the tyme he disdeyned therof that his nece taried so longe, and come not vnto 32 hym, by as moche as he hadde by longe tyme be in straunge

and brought
two gowns for
his nieces,

but one kept
him waiting
while she
dressed
herself,

* [Fol. 46,
col. 1.]

¹ MS. "and herde this & herde this."

contre, and that she had not see hym a gret while before, and
 toke his horse, and rode his waye, and went forto see his other so he went
away, and
went to the
other niece,
 nece. And as faste as she herde the uoys of hym, she knewe it
 4 was her vnclē that hadde be so longe oute of the contre; not-
 withstondinge this woman a litell before, for her playser and
 disporte, toke upon her to make leuein for brede of whete,
 and with her hondes as thei were, pasted with the leuein that
 8 she handeled, al floury, in the estate as she was, she comithe who hastened
to meet him,
 forthe with gret ioye, and enbraced hym plesauntly betwene
 her armes, and saide vnto hym, "My dere lorde and vnclē, ye be
 right wolcome! in the same astate as y herde youre voys, y am
 12 come to you for the gladnesse that y haue of youre presence
 and of youre comynge as this tyme; but that y am come in so
 symple a wyse before you, plese you to foryeue it me." And the
 knight rewarded vnto the womanhode and manere of his nece,
 16 and within her self he praised her gretly, and he loued her
 moche the more thanne euer before. And he gaue her the ij So he gave
her both
gownes.
 gownes * that he had ordeined and bought for her and her
 suster; and so she that come ioyfully in the state that she was * [Fol. 46,
col. 2.]
 20 in before her vnclē, she wanne two gownes; and she that taried
 to arraye her self so queintly, she loste the grace and loue of
 her vnclē. And, therfor, she that come before her vnclē in
 such arraie as she was inne, and ¹ afterwarde she went into her
 24 chaumbre and abeled her self in the best manere, and sin saide
 vnto her vnclē, "Y haue aparailled my self in this wise to do
 you the more honestly seruice," she wanne the loue and the
 grace of her vnclē. Wherfor, by this ensauple, how a woman
 28 may with her worshippē come to receyue her kyn, or [be] perfit
 founde, in suche arraye and habilement as she is inne for the
 tyme. And there was a boronesse that was a good lady, and A baronesse
would not
often wear
her fine
clothes, :
 32 atyre of her hede nor for her body; wherfor her seruauntes
 women saide vnto her, "Madame, for what cause plese it you
 not to holde youre self beter beseyn in youre vesture?" and she
 ansuered her and saide, "And y were euery day in my good

¹ Leave out and.

which she
kept for great
occasions.

array, and richely clothed, how moche and wherof shulde y be amended the day of the high fest, or whanne y most repaire vnto the presence of my princesse and of other ladies? for the vsaunce of the Freshenesse¹ and of goodly array requirith 4 tyme and place; for euery day lyke to other is thinge comune, it is selden praised." [*car chose commune n'est point prisee.*]

[CHAPTER CVI.]

[Of a maid who was saved by a knight.]

*[Fol. 46b.
col. 1.]

A false
knight,

I Shaff tell you an ensauple of a knight that * faught and 8 dede bataille for the loue of a faire maide. Ther was duellinge, in the contre of a gret lorde, a falce knight that required and praied a fayre yonge mayde of loue for his foule delite; and she wolde not consent to his desire for no thinge of 12 behestes, or in ani other wise, but that she kepte her self in clennesses of virginite. And in despite hereof, the knight thought in hym self that he wolde do her disworshipe and displeasance; and by treson he enpoysoned an aple, and gaue it vnto this mayde 16 to bere it vnto the lordes sone. And this yonge woman bare it forth vnto this childe, by the whiche he was enpoisoned; and thanne this untrue knight accused her, and saide pat she hadde take and receyued gret rewarde of the lordes enemys to enpoison 20 his childe; so that this yonge mayden was dispoiled vnto her smooke, and ordeined forto [be] brent in the fyre; and she wepte and made gret lamentacion vnto God, besechinge hym to be her comfort, and she was not gylty, and that it was the false knight 24 of whom she hadde resseiued the aple to bere it vnto the childe. But the knight denied it, and there was none forto offende* this mayde, nor that durst fight for her in that quarell ayenst the knight: he was renommed so worthi a man in armes. But almighti 28 God, that helpith euery rightfull true cause, had pitee vpon this mayde, that was Innocent of the dethe of the lordes childe; and as by auenture of the grace of God, there come a worthi knight ycalled Patrydes in the defence of the mayden, as she shulde 32 be putte into the * fire. The knight behelde her wepinge and

for revenge,

gave a
poisoned
apple to a
maid, for the
lord's son,
and charged
her with the
murder.

But God sent
a knight to
fight for her,

*[Fol. 46b.
col. 2.]

¹ MS. "Frenshenesse." * ¹ for defence; see "defence," l. 32.

makinge so gret sorw, he hadde pite vpon her, and enquired of
 her the cause of her disese; and she tolde hym from point to
 point of euery thing the trouthe as it was, wherof the most
 4 party of the peple bare her recorde & witnesse. And thanne and in the
 duel he de-
 feated the
 false knight, the noble knight, that was pitous and had compassion upon this
 mayden, gaged bataile ayenst the false knight, and there was
 a sore bataile betwene hem bothe; but the discomfitture befell
 8 upon the fals knight, and was mischeued for his falsnesse; and
 upon the point of his dethe he knowlaged all the treson that he
 had wrought ayenst this yong mayde. But yt happed so that but was him-
 self wounded
 to death. the good knight was hurte in .v. parties of his body with .v.
 12 dedly woundes, wherthorugh that he must nedely deye. And
 whanne he was disarmed, he sent his sherte, that was pershed in
 .v. places and all bloody, vnto the mayden for whom he hadde do
 his bataile. And she resseiued it, and keppe hit all her lyue, and
 16 praied for hym contynuelly, for the gret goodnesse and kinde-
 nesse that he shewed vnto her, to suffre deeth for her deliuerance,
 and for to respite her dethe and aquite her of all shame and
 all falce accusacion of treson, and ouercome her ennemie, and
 20 made her free for euermore. Right so oure lorde Ihesu Crist So Iesus
 Christ our
 Lord fought
 and died for
 us; faught for us, for the gret compassion and pitee that he hadde
 upon all humaigne lynage, whanne he deliuered us from the
 derkenesse of hell and dampnacion perpetuel, where as [he] faught
 24 for us by the vertu of his glorious passion, whanne he *suffred * [Fol. 47.
 col. 1.]
 for us his .v. woundes vpon the crosse, and bought us with his
 precious blode, and receiued dethe for oure redempcion and
 deliuerance, and fraunchised us of all thraldome, and restored
 28 us ayen vnto his ioye and blisse euermore lastinge; and thorugh
 hys mercy, debonair[e], and vertu, and for loue and pitee that
 he hadde vnto all his creatoures. And in this ensauple eueri an example
 how all
 should have
 pity on others.
 32 thaire frendes neighbours, and vpon the poure creatoures of
 God,—Right so as the knight had pite upon the mayde,—and
 to wepe pitously, as wepte the good ladyes after oure lorde
 Ihesu Crist, whanne he bare the crosse to be crucified, and suffre
 36 dethe for oure synnes.

[CHAPTER CVII.]

[Of the three Maries, and of charity to the dead.]

The three
Maries came
early to
anooint our
Lord's body,

and found he
had risen
again.

* [Fol. 47.
col. 2.]

When Nero
martyred the
Christians,
good ladies
buried their
bodies,

but now-a-
days 'charity
is right thinly
sown.'

ANother ensauple there is, of the iij Maries, whiche cam
erly in the morw vpon Pasque, forto anynt the body of
oure lorde Ihesu Crist, for thei had made precious oyne- 4
ment of gret coste, and they had deuocion to serue God euermore,
as thei that were brennyng in the loue of his seruice. And
there thei fonde the aungell, that saide unto hem how oure
lorde Ihesu Crist was resuscited, wherof thei hadde gret ioie; 8
and for that gret gladnesse, thei went and tolde vnto the apo-
steles of his resurreccion. This good ladyes wached longe tyme
forto make this precious oynement; and thei arose before the
sonne risinge, supposinge to haue anointe the precious bodi 12
of oure lorde before his resurreccion, that thei shulde haue
do her seruice. Wherfor here is a good ensauple hou that
eueri good woman that is wedded, or of religion, aught to
be *curious, and diligent, and wakinge in the seruice of God, 16
thei that may do it, for thei shall be guerdoned an hundred
sithes double; as were these .iij. holy ladyes whiche God loued and
enhaunced. It is redde in the cronicles of Rome, that whanne
the emperoure Nero and other tirauntes of the lawe martired 20
the holy seintes, (as it is contened in thaire legendis,) that the
good ladies of Rome toke the bodies that were dede, and
beried hem priuely, and dede hem gret worships; and also thei
arose erly, and serued God with good deuocion. And al were 24
it so that in that tyme there were mani tyrauntes, neuertheles
there were mani good women and charitable, and blessed ladies
full of pitee, bothe in Rome and in mani other places, where
as y trowe now atte this day the charitee and holy seruice of 28
women is right thinne ysowen; for there be mani that haue
more thaire herte vpon the worlde, and forto obeye vnto the
worldely plesaunce, than to the honoure and seruice of God. For
thei dispose hem self more to make hem self fressh arraied, 32
forto be loued vpon of sum yonge louers, thanne for any other
entent. But and suche women dede thaire payne to come and

here the seruice of God, and forto saie deuoutly thaire praiers, as thei haue thaire thoughtis ellys where, and as they putte thaire diligence to make hem selff gay, goodly behauing in
 4 fresshennesse, vnto the worlde, and also to eschewe all manere of speche, or forto herkyn the iangelyng of foly plesaunce, whiles thei ben in holy place, and in the chirche, it were the beste for all suche women; for yef thei wolde not refuse and putte
 8 * awaye suche vsaunce, thei displese gretly God, and they shall be punisshed withoute mesure for thaire synne.

* [Fol. 476.
col. 1.]

CHAPTER CVIII.

[Of the example of the five wise virgins.]

12 **T**Hereupon it is also saide, now a dayes, or these faire
 yonge ladies mow arise, or they haue kemed her hede,
 and iurred or avised hem selff in a mirrour, and atyred
 hem selff with thaire riche & fresshe atyre, the procession is
 past, and all the masses and seruice is songe & doo; wherof as
 16 by ensauple God spekithe in the Gospell of suche women,
 of .v. maydenes that were purueyed by thaire good prudence
 of oyle, light, and lompes, and were diligent to wasshe, and,
 whanne the spouse was ycome by night, they entreted¹ with hym
 20 into the ioye and gladnesse of his duellyng place, and saide the
 yatis be redy opin vnto hem. But there were other .v. pat
 were inprudent, that slepte and were not purueyed, nother of
 lyght, oyle, nor lampe; and whanne they come and wolde haue
 24 entred into the place, they fonde the gatis shette and closed
 ayenst hem, and the lorde the espouse saide vnto hem, whanne
 thei wolde haue entred, that he knew hem not, for they were
 come to late. So that, like vnto this ensauple, y doute there be
 28 mani suche women as be slouthfull and slepe whanne thei shulde
 wake in the seruice of God, and shulde be purueyed of all suche
 thingges as longithe vnto the saluacion of thaire soules, that is, in
 good werkis and holy praiers, and forto haue grace of God. And
 32 y doute me that they tarie and haste hem not of thaire amende-
 ment, in truste of longe lyff vnto her ende, of *the whiche ende

Young ladies
now so often
take so long
to dress that
they are too
late for ser-
vice;

to whom, as
an example,
God spoke of
the five wise
virgins,

and the five
foolish ones.

Many put off
their amende-
ment in trust
of long life,

* [Fol. 476.
col. 2.]

¹ Read "entred," *Fr.* entrèrent; see line 26.

of thaire lyff they haue no suertee, nor know the day nor the
 but, like the foolish vir- gins, they may come too late. **Y** suppose thei shall finde the gate shette of thaire
 sauacion, & shall be saide vnto hem as was saide vnto the .v.
 maiden es that were folys, that slepte and were vnpurueyed, the 4
 espouse knowithe hem not; and than it shal be to late, the
 repentinge, for there is none recoueraunce of tyme. And they
 shal be shamfull whanne they see hem self departed from God
 and his holi seintes, and forto be ledde vnto the waye of hell, 8
 with the horrible companye of the fendes, where as is cruel
 payne and sorw continuel, that neuer shal haue ende. Alas!
 How dear then will seem the vanities of the world! how dere it shall be solde the queintise, the plesaunt folyes,
 and the foule delytis, that haue be used for flesshely delectacion 12
 and worldly plesaunce; right so and by that waye shull passe
 the women that haue leued sinfully; and the good women vnto
 But the good women will go to bliss eternal, like the wise virgins. the blisse euerlastinge, for thei shall goo with thaire espowse, pat
 is to saie, with God her creature. And they shall fynde the gret 16
 gate wyde opin vnto hem, forto entre into the gret ioye, bi as moche
 as they were diligent and wakinge with the light of her lampes, of
 the espowse, that is to saye, that they had do holy werkes, and
 were redi purueyed, by clenness of good, abyding the houre of 20
 the dethe, to departe oute of this worlde ioyefull, and were not
 encombered nor heui to slepe in synne; but euermore they helde
 hem self clene and oute of synne, and they were ofte tymes shriue,
 and kepte hem self oute of dedely synne, and loued and dredde 24
 God aboute *all thinge. For who that louithe God, he kepithe
 hym self clene, and hatith synne. For synne is displesaunce vnto
 * [Fol. 48, col. 1.] Who loveth God keepeth himself cleane. God, and departithe the creatoures from the lyff euerlastinge, as
 ye haue herde here by ensauple, bi the worde of God in the 28
 Gospell.

[CHAPTER CIX.]

[Of the Virgin Mary.]

Of the lady
 that hath no
 peer, the
 mother of the
 Saviour,

Now y shall after this speke vnto you of a lady that hathe
 no paraile, that is, she, the right glorious mayden Marie, 32
 and moder of the Saueoure of the worlde. And this is

- so high an ensauple, that it may not be discreued, the whiche
the hig[h]nesse, the beaute that her sone Ihesu hathe enhaunced
her aboue all the heuenly thingges, as the renoun of hym,
4 her sone that is God and man, right so the renoun of this whose renown
is everlasting.
heuenly quene, moder and maide, is euerlastinge, whiche as for
her gret humilite she dred her sone more than euer dede moder,
for she knew well from whennis he come, and what he was,
8 and therfor she was the chaumbre and the temple of God, who was
made the
temple of
God.
where as was made the espoisall, and the alyaunce and kny-
tynge of the godhede vnto the manhode, diuinite vnto humanite.
Bi this glorious mayde is come the lyff and the saluacion of
12 mankynde. God wolde that she were espoused and wedded vnto God wedded
her to Joseph,
an old good
man,
the holy man Ioseph, that was an olde rightfull man; for God
wolde be borne withinne the bonde of holy mariage, in ful-
fellyng and forto obeye vnto the lawe, and forto eschewe the
16 suspesion of the worldely speche. And also that the blessed that she
should haue
a guide and
protector :
mayde shulde haue companie to plesse her forto kepe her and
for * to gouerne her and to lede her into Egipte. And it
befell that whanne Ioseph aperceiued that she was gret with
20 childe, he wolde haue forsake her, and saide he knew wel that
the childe was not his; but that same night the fader of heuene and told
Joseph that
she was with
child by the
Holy Ghost.
almighti sent vnto Ioseph his aungel uisibly, that saide vnto
Ioseph that he shulde no thinge doute nor be abashed, for
24 she had conceived a childe by the vertu of the holy gost, the
whiche shulde be redempcion and saluacion of all the worlde.
And thanne this olde Ioseph had gret ioye, and peyned hym
self to do her worshippe and seruice, for he knewe wel that
28 by the profitees as they had profesyed that the sone of God
shulde be Incarnat of mayde that hight Marie, and visibly
shulde be sayne man here in erthe; whereof Ioseph thanked and thanked
God.
God humbly of his grace and reuelacion, that it liked vnto his
32 goodnesse to make hym so worthi to see here with his eyen
and to be seruaunt vnto her that was the clene mayde and
moder vnto God and man. And in the same wise the holy
mayden honoured and was obeissaunt vnto her husbonde Ioseph, But Mary
was obedient
to her hus-
band;
36 wherein the scripture praisithe her highly; and for as moche

also as the aungeſſ fonde her solytarie in the temple, in deu-
 uocion & praier euermore contynuelly, whiche is ensauple to
 euery good lady that is yonge, and to euery good woman to
 be deuoute in the praier, and in the seruice of God, and 4
 to loue clenness, & to be humble and charitable. Also, the
 scripture praisithe her hily, this blessed mayden, by as moche
 as she was sumdel * abaisshed and douted whanne the aungeſſ
 salued her; and whanne she demaunded how, in what wise, she 8
 might conceiue a childe that neuer had companie ne fleshely
 knowinge of man; and the aungeſſ assured her, and saide that
 she shulde haue no drede, nor be ameruailed therof, for she
 shulde be fulfilled with the holy goste, and that there was no 12
 thinge impossible vnto God, that is to saie, God may werke and
 do all thinge unto hys plesaunce. And in the same wise, her
 cosyne Elizabeth had conceyued childe, that vj monthes had
 be bareyn and passed age forto bere childe. And whanne the 16
 aungeſſ had assured her in this wise, she ansuered and saide
 vnto the aungeſſ, "Lo! here the chaumbrere of almighti God!
 so be it do unto me upon thi worde as thou hast saide!"
 This blessed lady Marie, she wolde furst wete how it might be; 20
 but Eue, oure furst moder, wrought not in that wise, for she
 trowed to lyghtly whanne the serpent made her to breke
 the comaundement of God in Paradys, whanne she bote upon
 the appyll, whereby she was deceyued, as mani other symple 24
 women be now a dayes, that trowen lightly flateringe of foles,
 wherby they fal into synne and vnto vncleennesse, for they
 enqueren not, nor take no reward nor doute not, the last ende
 of suche thinges ar thei consent to doo, that is to saie, worships 28
 for weſt doinge, or shame and puniſſyon for synne. Wherfor
 the glorious mayden Marie, by as moche as of her vertuous
 prudence she douted whanne she resseied the annunciacion bi
 the aungeſſ, till she * knewe hym for the messenger of God, 32
 axinge how it might be that a mayde shulde conseiue and
 bere a childe; wherby is gret ensauple vnto you all women,
 that whanne there is saide or reported ani thinge vnto you,
 that neither ye ansuere ne consent till ye be assured what may 36

an example to
 every young
 lady and every
 good woman,

* [Fol. 48b.
 col. 1.]
 Mary asked
 how she might
 have a child,
 that knew no
 man;

but likewise
 her cousin
 Elizabeth had
 conceived in
 her old age,

and Mary
 asked how
 it might be,

doubting, in
 her prudence,
 till she knew
 the message
 was from God.
 * [Fol. 48b,
 col. 2.]

befall vnto you in the ende, worship or blame, as by this glorious mayde Marie ye haue ensauple.

[CHAPTER CX.]

[Of the Virgin Mary as an example of humility.]

- 4 **A**lso, all holy scripture praisith this noble ladi of gret
 humilite that was in her, whanne the aungeſſ ſaide
 vnto her that she shulde be moder vnto the kinge, and
 sonne of God, of whom the kingdom and reigne shulde be ende-
 8 lesly; notwithstandinge all this, she humiliated and obeied her self,
 saieng she was an humble chaumbrere and servaunt vnto God,
 withoute ani presumption, but desiringe the will and plesaunce
 of almighti God to be fulfilled in her euermore, whiche plesed
 12 highly vnto the fader almighty, the gret lowlinesse of this
 blessed mayde; and for that humilite she was chose the most
 worthi of all creatoures, and so plesaunt unto the diuinite,
 that, within her pure uirginalite of her flesshe, blode, and
 16 bone, the Sone of God toke humanite; wherthorugh here
 is good ensauple vnto all women to loue this vertu of
 humilite, that is to saie, to be humble vnto God and vnto
 the worlde, and for a wedded woman to be obedient and
 20 humble vnto her husbonde. For, as the scripture saith, who
 that makith the hym self lytell by waye of humilite, he shal
 be moch, and enhaunced by grace of God * vnto worshipec. And
 for certayne, God and the aungeſſ praie and loue more humilite
 24 thanne ani other vertu; for it destroyeth pride, whiche is the
 synne most displesaunt vnto God, as it sheuith that for the
 same synne the aungeſſ fell oute of heuene. And therfor
 euery woman shulde be humble & curteys, and thenke upon
 28 the glorious maide Marie, as for the most good ensauple
 vnto all women.

- 32 **A**lso the scripture praisith this good lady for her cur-
 tesye & good nature, whanne she went forto uisite her
 cosyn seint Elizabeth, and the childe that was withinne
 her, whiche was seint Iohn the baptist, reioyed by the grace of

Holy Scrip-
 ture praiseth
 Mary for her
 humility,

as desiring
 only the will
 and pleasure
 of God;

an example to
 all good
 women of
 humility,

* [Fol. 49,
 col. 1.]

which de-
 stroyeth
 pride, the sin
 most dis-
 pleasing to
 God.

Also Scrip-
 ture praiseth
 her courtesye
 and good-
 nature, as
 shewn in
 visiting
 Elizabeth:

an example
how we ought
to love and
visit our
kindred.

* [Fol. 49,
col. 2.]
For many be
full of envy
and pride,

who think
little on the
humility of
these two
ladies.

By humility
the poor is
enhanced and
the rich
worshipped.

the holy gost. And seint Elizabeth, saieng vnto oure lady that she was blessed aboue all women, for the fruit that was within her, and that it was not reson the moder of the Sone of God shulde come to uisite so pore as she was. And in this 4 wyse full goodly thei reuerenced and obeyed eche to other, as louyng cosynes and parentys. As by ensauple hereof ye may see how ye aught to loue, uisite, and reuerence youre kyn, and eche vnto other, in the manere as ye haue herde of 8 these ij good ladies, & not forto saie that,—as there be sum amonges women that of that gret pride they sayn,—“Y am the gretter gentill woman, and of the more nobl lynage, and gretter maistresse, wher she shal come rather vnto me;” 12 or ellys thei be envyeusis whiche shall goo furst up on the offerande, forto haue most of the vayne glorie of the worlde. So that there be mani women that haue thay*re hertys suoff full of pride and enuye, as atte diuerse assemblies and festis 16 thei auyse to be the furst yset and serued, and haue the honoure, or ellis for despite they will not ete nor drinke, for the gret enuie that is within hem. Wherfor ye may see that suche women thenke litell upon the humilite and curtesye that 20 was betwene these two ladies, Marie and Elizabeth. Wherfor wete it well, that suche creatoures, so full of vein glorie and enuye, thei shall be sore punissed for thaire synne, and litell sette by in the sight of God; and as saithe the good lady, quene 24 Ester, that, “ay the more that a woman is of gret birthe and noble lynage, she shulde be the more humble and curteys,” for by the vertu of humilite the pore is enhaunced and the riche is yworshipped. For the pore semithe hym self in grete 28 worshipe, whanne he is cherissed of the riche; and the rich is gretly honoured whanne he is beloued of the pore; as unto the riche forto haue good renouun, and forto be beloued, and forto uisite thaire pore lynage, and to susteyne hem in honoure, 32 as ye may take ensauple of the quene of heuene, that uisited and worshipped her cosyne¹ seint Elizabeth, that was a good blessed woman.

¹ MS. “tosyne.”

[CHAPTER CXI.]

[Of the Virgin Mary as an example of pity
and of suffering.]

- Also, the scripture praiseth highly this holy mayden Marie, Also Mary is praised for her pity,
- 4 **A**in as moche as she went vnto Galilee vnto a mariage,
where as the wyne failed atte the feest; and this good
lady had pitee therof, and she required her sone Ihesu, as by
manere of complayninge, by as * moche as the wyne was failed;
8 and the benigne lorde Ihesu Crist, knowinge the entent and * [Fol. 40b. col. 1.]
desire of his moder, turned the water into wyne, for he had pitee
upon that he sawe his moder pitouse; and, therfor, bi this
good ensauple how that a woman aught to haue pitee upon
12 her parentys, kyn, and frendes, and upon the pore peple, and
helpe and socour hem in all that she may, for it is gret
charitee and fraunchise natureff. And after this, the glorious Mary lost her son once, when he disputed with the Jews;
maiden went after her sone, whanne he was goo from her
16 forto dispute & preche ayenst the Iues and the maistres of
the lawe, and she wost not where he was bycome. And she
fonde hym whanne she had sought hym longe tyme, and saide
unto hym in this wise, "My faire sone, youre parens and frendes
20 & y haue had gret fere and doute forto go and seche you."
And he answered his moder, that suche as were his parens
and frendes, tho were they that fulfilled the comaundementis
and the will of his fader in heuene. Wherof the Iues and
24 the wise men were highly ameruailed of his gret prudence
and science that was of so yonge age. After this sorw, that
she went to haue loste her sone, she hadde another, for
whan she offered hym in the temple vnto the holy Symeon;
28 that gretly had desired forto see hym, and euer praied vnto
God that he shulde not deye vnto the tyme that he might
see with his eyen the sone of God, the helthe and redemptoure
of mankinde, thanne by the grace of the holy gost he sawe and
32 knewe hym verraly, and thanne he tha[n]ked God, and saide
with high voys, "Lo! he*re the clere light, and the sauement
of the worlde." And also Symeon saide vnto the moder of when holy Symeon thanked God that he saw
* [Fol. 40b. col. 2.]
the world's Saviour,

- and prophesied great sorrow to Mary;

an example to others to bear sorrow patiently.

Thesu that she shuld' see the tyme whanne the swerde of sorw shulde perisshe thorough her herte, that is to saye, that she shulde see hym suffre his holy passion from the beginnyng vnto the ende, for the whiche vnnethe there was ani defence 4 betwene his passion and her sorugh, sauing the dethe for oure redempcion. And, therfor, by this is good ensauple vnto all ladies and good women, that whan the quene of heuene and lady of the worlde had so gret sorw in this worlde, that none other 8 creatoure aught not to be ameruailed to suffre displeaunce and vnese, whanne so high a lady suffered and endured so gret sorw and tribulacion. And therfor we aught wel to suffre and forto haue pacience; and we that be continually in synne, and 12 full of vnclennesse, and that for oure Iniquite and synfull desertis deserue euermore punission, we aught not by reson to be spared to endure and suffre tribulacion and sorw for oure deserringe, where as the sone of God spared not his owne blessed 16 moder to suffre her to be sorufull that neuer offended.

[CHAPTER CXII.]

[Of other examples of charity.]

Of Saints Elizabeth, Cecilia, and other charitable ladies,

And that all ladyes and women shulde be pitous and charitable, as by ensauple of the holy lady that distributed 20 and gaue for the loue of God the gret partie of the good that she had, and in ensauple of her in the same wise as seint Elizabeth, seint Luce, seint Cecile, and mani other ladyes that were charitables, they gauen the most parte of thayre good vnto 24 pore people that were * in necessite and mischeef, as it is expressed and shewed in thaire legende; as y shall shew you bi the ensauple of a good ladi of Rome. As she was atte her masse, she loked behinde her, and she aspiad a pore [wo]man that 28 trembeled for colde in a gret froste and colde wynter; wherof this good ladi had grete pitee, and she cleped the pore woman vnto her, and lefte the masse, and led her home vnto her¹ hous, and priuely this lady gaue her a gowne well furred, and other 32 clothinge as was nedefull vnto her; wherof ther fitt gret

* {Fol. 50, col. 1.}

and of a lady of Rome, who seeing a poor woman at masse took her home to clothe her,

¹ MS. his.

miracle, for the preest that was atte messe might neuer speke
 worde vnto the tyme that the ladi was come ayen. And as sone
 as she was come, the preest had his speche and his voys, and saw
 4 in anision the cause, that for the pitee that oure lady hadde upon
 the pore naked woman that she went forto clothe, that the preest
 shulde abide of in his masse vnto her cominge ayen, for the loue
 of the gret charite and pitee that she had upon the pore woman.
 8 For God receiued before his aungeill that almesdede in gret
 praisinge, for the goodnesse & humilite of the lady. Whereby here
 is a good ensaample vnto ladies, & vnto all women, in what wise
 they shulde be charitable and full of almesdedes vnto all crea-
 12 toures, as fer forthe as they haue powere; for almesdede plesithe
 moche vnto almighti God, for it comithe of fre nature, and of
 good loue vnto God, and to all creatoures that be in necessitee.

and the priest
 could not
 speak till her
 return;

an example
 that God is
 much pleased
 with charity.

[CHAPTER CXIII.]

[Of examples of good living and chastity.]

16 **N**OW here before y haue spoke of the glorious maide Ma*rie, * [Fol. 50,
 vnto whom there may be no comparison; and there shall col. 2.]
 now be sheued you of the good ladyes that were vnaraied, Of Roman
 duellynge in Rome, the bfore tyme thei had be maried, and ladies who
 20 how after that they leued chastely, clenly, and holyly in thaire lived 'chaste-
 manere, and wered crounes in token of clenness and chastite; ly and
 but it shulde be longe tyme to reherse and speke of hem all cleanly;'
 before tyme and comynge of oure lorde Ihesu Crist, and it hathe
 24 be founde in the Bible. And after y tell you of sum good
 ladyes that haue be syn the nwe testament, that is to sein, sen
 God was borne of the holy mayden Marie; and, as the scripture
 praisithe the good ladies of that tyme, it is resone that we for as Scrip-
 28 praisen sum ladies of the tyme whiche that we be, and of suche ture praiseth
 as in oure knowinge, as y shall saie of euery astate an en- good ladies of
 saample or twey, forto shew ensaample vnto other; for the old times, so
 goodnesse and worshippe of hem that be now in oure dayes should we
 32 shulde not be hidde nor withdrawe, but they shulde be praised those who
 and putte in memorie, and regestred perpetuelly, as well as live now.

Of Princess
Jeanne, late
Queen of
France,

they that were here before, withoute ani disdayne. And furst y shewe you of the noble princesse Johanne, now late quene of Fraunce, for she was a woman charitable and of good lyff, full of deuocion and of almesdedes; and she kepte her astate so 4 noble, and of so good ordenaunce, that it were gret thinge to recorde from point to point and in all wises. After, y putte the duchesse et *cetera*, that hathe had moche to suffre, and euermore she *hathe kepte her self in holy lyuinge, whiche were longe 8 thinge to reherce and tell of her goodnesse and vertuous condicion. And also it is not to foryete the countesse moder vnto the erle et *cetera*, how that nobly she gouerned her self and used holy lyff. Also, of a baronesse that was of this contree, 12 faire and yonge, the age of xxv wynter whanne her lorde deide, the whiche was gretly required and desired of mani lordes and knigthis; but for the loue that she had vnto her lorde her husbonde, and vnto the children, she wolde neuer 16 after be wedded, but lyued in gret perfeccion, wherof that she is highly forto be praised. And this good ladi was the baronesse Dartus.

* [Fol. 50b.
col. 1.]

and many
other noble
ladies,

who liued
good liues,
and should
be praised.

[CHAPTERS CXIV, CXV.]

[Examples of wives who have honoured and 20
attended their husbands.]

Of a noble
and fair wife,

Also, y shaft tell you of a lady that was a knightez wif, how it befell vnto her sin the tyme and Iourney of Crecy, the whiche is xxvjth wynter agone¹. This lady was faire and 24 yonge and right gretly desired, but for no thinge she wolde not be wedded, but she loued and norished her children worshipfully and goodly; wherof that she had gret praisinge of the worlde. And yet she was moche more preised in tyme of her husbonde, 28 for her husbonde was ungoodly, and right unlykly to haue so faire a lady; for she was a gentill woman and of worthi lynage, more thanne was her husbonde, and neuertheles she worshipped and loued her husbonde as moche as thow he had be 32 the most goodly man of the royalme, and she dred hym and serued hym humbly, wherof the peple praised her merueylously.

who had an
'ungoodly'
husband,
whom she
loved and
honoured.

¹ Twenty-five years since the battle of Crecy.

And for *this cause this lady owithe weft forto be putte in
 remembraunce amonge other ladyes that were good, for there
 was neuer no reproche founde in her womanhode. And now y
 4 shall tell you of another good ladie, the wiff of a knight, and
 she was faire and yonge and of noble lynage, and her husbonde
 was right auncien, and turned ayen into childehode for age;
 and for siknesse and febilnesse he made the issues of his
 8 purgacions oueral and in his bedde, as a yonge childe; but this
 good lady was euermore entendaunt aboute hym, and serued
 him in as humble wise as thou she had be a chaumbrere. And
 vnnethe there might haue be founde a woman but atte sum
 12 tyme she wolde haue lothed her, or ellys to haue be right
 scoymous to¹ haue do the seruice as thes good lady serued her
 husbonde contynuelly. And atte diuerse tymes she was sent
 for to come vnto the daunces atte the festes amonge other ladyes,
 16 but right selden she wolde not come thereatte, nor no thinge
 might withholde her but that she was euermore redy atte the
 houre that she wost to do her lord' seruice. And as ofte tymes
 it was sayde vnto her, "Madame, ye shulde be ioyfull, and use to
 20 playe and forto disporte you, and lete youre good olde husbonde
 slepe, for he takithe no rewarde but vnto hys reste." But she
 vnderstode and wost wel what suche speche was worthe, and
 she ansuered ayen, "In as moche as myn husbonde is olde and
 24 desirithe reste, so moche more y am bounde to wayte vpon *his
 seruice, to kepe hym in reste and from all dissesse, in as moche
 as it may be in my powere, for that is my play and my
 gladnesse to be aboute hym, and forto do hym seruice unto
 28 his ease and plesaunce." For as forto saye as for her beaute
 and her youthe, there were mani that entreted her vnto diuerse
 worldely plesaunces, but she wolde neuer consent vnto no
 thinge contrarie vnto goodnesse, she was so true vnto her
 32 husbonde. And after, whan her lorde was dede, yef she were of
 good gouernaunce in her mariage, she was alwey after a de-
 vouute lady, and right good vnto God and vnto the worlde, and
 wolde neuer consent to be married, but euer forthe she leued in

* [Fol. 50b.
col. 2.]

Of a noble
and young
wife whose
husband was
very old,

whom she
served con-
tinually,

though often
prayed to
leave him,

saying, 'my
play and glad-
ness is to
serve him.'
* [Fol. 51,
col. 1.]

¹ MS. ta.

Therefore she should be
praised for
her chastity
and goodness,
as a good
example unto
others,
chastite and clenness; and therfor she owithe well forto be
putte in remembraunce and storied in scripture with other
good ladyes. Al were it so that she was not a gret princesse, yet
she owithe duly to be recomended in all worship and praisinge 4
bicause of her goodnesse; the whiche is good ensauple and
mirrour vnto other ladyes and women; for the praisinge of hem
that loue worshippe and trouthe shulde euermore be had in
remembraunce as they haue deserued. And therfor y haue 8
tolde you of suche ladyes as haue be now late in oure dayes;
but and y wolde reherce, and tell you of all my matere, it shulde
be longe, for there be mani worthy ladies in the Reaume of
Fraunce, and in other contrees also. But these ladyes of the 12
whiche y haue spoken vnto you, thei be withoute ani reproche,
and aproued in thaire ma^rriage, trew ladies, and afterwarde
they leued chastely and deuoutly before God in worshippe and
vnto the worlde, and refused all vayne plesaunces, wherfor that 16
no creatoure might neuer speke of hem but in al goodnesse.
And also ye may vnderstonde that these ladyes toke none nwe
husbondes for worldely loue or flesshely plesaunce, al be it so
that ofte tymes high astate obeyethe for love and plesaunce 20
vnto lowe degree, as there haue be diuerse ladyes that haue do
so; good entent shal haue grace, but mariage that be made in
other wise, there befallithe gret Inconuenient, as suche as
wedde hem self ayenst the wyll of kynne and frendes, and 24
only for the flesshely delite. And whanne the tyme rennithe
as from somer to wynter, as whanne plesaunce is fayled, and
they see hem self lesse honoured, thanne ofte tymes they falle
into Repentaille, so that loue and plesaunce is foryete; as the 28
nightyngales, as longe as they be ameraus, they synge ple-
sauntly day and night; and whanne they haue reioysed thaire
ameraus desyre and plesaunces, thei make abace melodye, for
thei synge no more. So that y passe ouer atte this tyme to 32
speke ani more of these ladyes, or of suche matere. But, my
faire doughters, take hereby a good ensauple, that yef be
fortune ye fall into good mariage, and afterwardes God take
youre husbondes from you, wedde you not ayen vnaisely for 36

These ladies
were true to
their mar-
riage,
* (Fol. 51,
col. 2.)

and took no
new hus-
bands,

as some that
wed only for
'fleschly
delight,'

and after
repent,

Nightingales
sing when
amorous, but
are after-
wards silent,

vain plesaunce, but werkithe bi the counsaile of youre true frendes, and not by the instaunce of *louinge peramours; for there befallithe gret repentyng vnto hem that putte thaire
 4 plesaunce in suche vnsuertee. And, therfor, to kepe the honoure, and that ye entre not into none reproche, but that all goodnesse and worship may come to you, close youre eres, and herkenithe not vnto the speche of faire spekers, for in suche
 8 wyse mani women haue be deceyued. But as now y wyll cese of this matere.

*[Fol. 51^b
col. 1.]

[CHAPTER CXVI.]

[Of the honour and respect that attend a good life.]

To bear a
good name is
to have great
honour,

12 **M**Y right dere doughtres, yef ye knewe the grete honoure and the gret welthe that is forto be well Renommed, to bere a good name, and to be well spoken of, whiche is¹
 one [of] the grettest grace that may be in the worlde, ye wolde putte youre herte in payne to entende therto; right as a
 16 knight that desirithe worshippe and vaillaunce, the whiche he wynnithe by gret payne and laboure in hete and colde, and puttith his body in so mani aduentures of dethe, and
 all for to wynne worshippe and good name, as by straunge
 20 viages, by harde assautes, by diuerse gret batailes, and by mani other gret perilles in armes. And after that he hathe suffered thus moche, thanne he is drawe forthe and putte vnto moche worshippe, and the princez yeue hym gret lordshippes
 24 and gouernaunces, for his noblesse and for he hathe no paraiit in honoure of good name. Right so it is of a good woman, that in all places berithe a goode name of honoure and
 goodnesse, as she that hathe atte al tymes putte her payne
 28 in trauaile to kepe her body *vndefouled and in clenness, and refused the delytes of youthe and of foule plesaunces, wherby she hath wonne good name and moche worshippe, for euermore to be putte in the nombre of good ladyes and
 32 of all good women, wherby she hathe also wonne the loue of God, and of her husbonde, and of the worlde, and the saluacion of the sowe, the whiche is the worthiest and the

and worth
trouble to
attain and
preserve.

A woman to
have a good
name must
keep herself
clean,

*[Fol. 51^b
col. 2]

and so win
the love of
God, her hus-
band, and the
world.

¹ MS. "is is."

In God's
sight a good
woman is as
much worth
as a good
knight.

beste of all. For the sowle is the precious marguarite vnto God. And so it is ensauple to all creatoures, in what wise they owe to preise a good woman; for she is as moche worthe in the sight of God for her goodnesse [and] vertu, as is the knight 4 for his armes and worthinesse in bataile. But the right rule fallithe as now, for honoure is not yeue vnto hem atte al tymes that best hathe deserved it, as it might be shewed in diuerse causes, who so wold'as forto saye of mani good women. 8

[CHAPTER CXVII.]

[How foolish young men were reprov'd by their elders.]

Good women
were praised,
but others
were scorned
and put out of
good com-
pany.

AN[d], therfor, y shall tell you upon that as y haue herde mani lordes and knightes speke, how good women were praised and had gret worship, and suche as were blamed 12 of her gouernaunce, how they were scorned and putte out of companie of all other good women. And it is not yet longe tyme agoo that suche custume was vsed, that there was no woman so hardy that durst aforce her self, for she were 16 blamed of foly, to putte her self in the companie and felawship of hem that were vnreproued, that they shulde with gret disworship be putte away from hem. As y shall telle you *of ij knigthes that were in that tyme, whiche were called 20 Sir Raoul de Luge & Sir Piere de Luge, and they were bothe bretheren and knightes of gret worshippe, the whiche as in the dayes desire[d] to do armes and sought worship in straunge cuntries, and they hadde gret Renome, as Charmylour, Cicault, 24 or Sarmitre, wherfor they hadde thayre speche and were herde in all places where as they come, for thaire worshippe and good name. Wherupon that and they sawe ani yonge man of thaire lynages do ani thinge that were not wele vnto worships, 28 thei wolde blame hem, and teche hem before all peple. Wherfor yonge men dred hem in all places. And as y haue herde tell, the said Sir Piere de Luge, he was atte the feste where as were gret foyson of lordes, ladies, knightes, and squieres and 32 gentilwomen; and so there come in a yonge squier before hem that was sette atte dyner, and salued the companie; and he

* [Fol. 52,
col. 1.]
There were
two knights,
brethren, of
great renown,

who, when
they saw any
young men do
evil, would
blame them
before people.

was clothed in a cote hardy upon the guyse of Almayne, & in this wise he come further before the lordes and the ladies, and made hem goodly reuerence. And so the said Sir Piere
4 called this yonge squier with his voys before all the statis, and said vnto hym and axed hym, where was his fedyll or his Ribible, or suche an Instrument as longithe vnto a mynstrall. "Syr," saide the squier, "y canne not meditt
8 me of suche thinge, it is not my crafte nor science." "Sir," saide the knight, "y canne not trowe that ye saye, for ye be counterfait in youre araye, and lyke vnto a mynstrall, for y haue knowe herebefore all youre *Aunsetours, and the
12 knightes and squiers of youre kyn, whiche were all worthi men, but y sawe neuer none of hem that were counterfait, nor that clothed hem in suche array." And thanne the yonge
squier ansuered the knight and saide, "Sir, by as moche as it
16 mislykithe you, it shall be amended," and cleped a purseuaunt, and gaue hym the cote hardy. And he abled hym self in an other gowne, and come ayen into the halle, & thanne the aunccyen knight saide opynly, "This yonge squier shall haue worshipe,
20 for he hathe trowed and do bi the counsaile of the elder, withoute ani contraryenge." For all yonge folke that troue and be counsailed by the techinge and ensaumples of the olde wise, and they do and gouerne hem self there after,
24 they may not faile to come vnto gret worshippes. So that hereby is a good ensauple how euery yonge man or yonge woman owithe to receyue the doctrine and techinge of hem
that bene thaire eldres, and wiser thanne they; for all that
28 they saye and teche, it is for the profite of hem that be yonge; but the yonge folkes now a dayes lust not to do there after, but they haue dyspite whanne they be blamed of thayre folye, and whanne they be more wyser thanne suche
32 as be moche more cunnige, and as haue seyn the cours of the worlde longe tyme afore thaire birthe. For that is gret pite, as in youthe to be vncunnyng and vnknowyng of hym self, for euery gentill man or gentilwoman owithe for to
36 haue gret ioye to lerne, and for to *be blamed of euery vice.

And once when a young knight came vainlydressed, they pretended to think him a minstrel:

*[Fol. 52, col. 2.]

and so the young knight altered his dress,

and was praised for his respect to good counsel;

an example that the young should be guided by the advice of the old.

*[Fol. 53b. col. 1.]

For who so is a gentill nature desirith the naturally gentillesse and thinges vertuous, and louthe hym that counsaillith and techith hym for his beter; but a cherlous condicion is aff contrarie, for he desirith the nother vertu ne cuning, and he lackith and hatith hym þat saith hym trouthe or counsailethe hym to worships. Now haue y shewed you how, in [what] wyse, they chastised the yonge men in the dayes by good counsaile, and also how thei gaue good ensamples unto the yonge ladyes and gentill women.

[CHAPTER CXVIII.]

[How ladies lose respect and honour by careless living.]

In the time of
peace and
feasting,

AS forto saie in that tyme it was the tyme of pees, & with-
oute werre, whanne the lordes and ladyes, the knightes
and squiers of eueri astate in thaire degre, eche fested
and felawshipped with other in mani Reuelles, and in diuerse
plesaunces, as thei assembled atte mani tymes, bi gret loue
and for honoure. The good knightes in that tyme, and hit
befell by ani aduenture that lady or damoiseill hadde ani
il renoun or was blamed of folye & of her honoure, and
she wolde putte her self before ani of the good ladyes or
damoysselles, all were it so that she were of gret estat and
of high byrth and in richesse of mariage, anone the knight
shulde of right come and saye vnto the said lady before all,
“Madame, displese you not though this lady or damoyseill
of lower astate goo before or stonde aboue you, al be it so
she be not of so noble lynage and of so gret Richesse as ye
be of; but for as moche as she is not bla*med of her worships,
and therfor she is putte before you in the nombre of good
ladyes and of other goode women, to receiue the worship
that she hathe deserued, and for to be know as she is with-
oute defaute. But yt may not be saide so of you; whiche
thinge me displeisith, for here is none other assemble, but
to worship hem that haue deserued it, and therfor meruaile you

any lady of
ill renoun,
even though
of high birth,

was put
below those
of good fame,

* [Fol. 52b.
col. 2.]

not hereof." And in this wyse the aunyen knightes shulde
 furst putte them vnto worshippe that were of good name
 and renomme, wherof they hadden gret cause forto thank God,
 4 that had geue hem grace and might to kepe hem in suche
 clenness and vertu, wherthorugh they were putte vnto so
 gret reuerence and honoure. And other for thaire foly
 receyued gret disworship and blame. And therfor it was
 8 good ensaunple vnto all gentill women, that, for the blame
 that they might here one of another, they douted and dradden
 forto do ani thinge other wise but well. But now atte this
 day, and that is pitee, there be mani that bere gret blame,
 12 and neuer the latter yet haue they gret worships, and more
 made of thanne suche as be right good, the whiche is straunge
 ensaunple; but there be sum that sayen therfor "asmoche
 worship haue they that do amys as they that be vndefamed,
 16 so that it berithe no force to do ill as forto do well; all
 passithe and vnder one thanke." But that is nother wel thought
 ne wel saide, for it is a gret vice. For truly, what chere or
 what sembelaunce that men make vnto *suche women in
 20 thaire presence, whan thei departith from them a felow saithe
 vnto another, "Loo! suche a gentill woman, she is right
 curteys and kynde, for she will suffre you to do with her
 all youre plesaunce, and mani a good felow hath had his
 24 parte." And thus saithe one to another of suche women.
 And in this wyse, he that spekithe right fayre, and makithe
 her reuerence as his lady before her, whanne they be departed
 he spekithe suche worshippe of her as she hathe deserued. But
 28 suche women as be foles aperceiue it not, but they seme that no
 man coude knowe nor aspie thaire faute, for they be so bolde
 in thaire synne, and will not vnderstonde nor knowe thaire
 shame, so that the tyme is chaunged. But it were moche beter
 32 forto shewe hem thaire blame and thaire synne, as the aunyen
 knightes sheued vnto women thaire foly in that tyme, as here
 before y haue tolde you. Wherfor y wolde that the tyme
 were come ayen, to that entent to encrece the worship of all
 36 goode, and forto correcte [and] amende suche as be worthi and
 blame.

Wherefore
 thanks should
 be given to
 God.

But now
 those who are
 blamed have
 none the less
 worship.

[* Fol. 58,
 col. 1.]

Men speak
 well of women
 to their faces,
 but defame
 them behind
 their backs;

but foolish
 women per-
 ceive it not.

Women
should think
more of old
times,

when a
woman taken
in adultery
was stoned or
burned;

[* Fol. 53,
col. 2.]

but in Eng-
land, France,
and the
Netherlands
there is no
justice for this
sin.

Yet women
that do amys
live in blame
and slander,

of which there
are many
examples in
old times.

[* Fol. 53b.
col. 1.]

MOre and women thought upon the tyme that was before
the birthe of our lorde Ihesu Crist, whiche was the space
of .v. thousande yeere, as of women that were defamed,
and most of wedded women, and it might be proued upon 4
her by tweyn witnessis that and ani other man had fleshely
companie with her but her husbonde, she shulde be brent or
* stoned vnto the dethe, so noble and trwe was the lawe of
God and of Moyses, ther was no richesse of golde ne syluer, 8
nor for none estate, pore ne riche; and yet y vnnethe knowe
no Royaumes atte this day, but the Reaumes of Fraunce and
of Inglonde and the Base Almaine, but that there is do iustice
upon that synne, and the woman deyed that were founde in 12
suche blame assone as the trouthe is yknowe, that is to saye,
in Prouince, in Spaine, in Aragone, and in mani othe[r] Reaumes
and contrieis. In sum places thaire throtes be cutte, in sum
places thei be brent, in sum places bothe man and woman 16
putte alle quik in erthe, for the shame and punission of the
synne. And this ensaamples is good for all women to here,
now be it that there is no iustice do thereon in this Reaume,
as there is do in other, yet neuertheles suche women as do 20
amisse and use synne and folye, they lyue in blame, in
esclaundre, and in gret disworship, and lese the name of
thaire estat and noblesse before God and in this worlde, as
forto yeue langage to speke vnto Iangeloures, that atte 24
all tymes haue thaire disportes and scorningges in suche
foule plesaunces, and outre hem self from the grace of God,
and in the loue of the worlde, and departe hem self from
the companie of all good women, and putte hem self oute 28
of memorie of good name and renome for euermore. As it
is conteyned in the olde ensaamples of tyme passed, wherof
there might be mani ensaamples wrete, whiche were a *longe
thinge to write, and y shall shewe you bi ensauple as for 32
the highest and the nobelest of whiche holy scripture makithe
mencion, how almighti God praisithe the bounte of a good
woman. And syn God with his owne mouthe praisithe so
highli a good woman, well owithe all other creatoures to 36
loue and praise all such as be good.

[CHAPTER CXIX.]

[How Christ speaks of good women.]

IT is contained in the gospell of the virgines, as oure Lorde Christ compared a chaste woman to a precious pearle;
 preched and taught the peple, and he spake vpon the
 4 mater of women that liueden in clenness, he likened suche
 a woman vnto a precious margarite, the whiche is a bright
 thinge, rounde, white, and clene, a stone so clere and faire
 that there is no tache therein, nor spotte of vnclenne[s]; and
 8 this is saide be a woman that is not wedded, and she lyuithe for a chaste maiden or a true wife
 in uirginite, clenness, and chastite; or ellys bi a woman
 that is wedded, and she kepithe truly and honestly the sacre-
 ment of mariage, & also by them that worshipfully and perfitly
 12 kepe thaire wedwhode, that lyuen in chastite and in sobriete.
 These be the .iiij. manere of women the whiche God praisithe,
 and likenith hem vnto the precious margarite, that is all
 faire, withoute ani foule tache or ani foulennesse; for this saithe
 16 holy scripture, there is no thing beter thanne a good woman is greatly praised before God.
 and rather more praised before God & the aungeill thanne
 man. And by cause and Raisons that woman is of more
 light courage thanne man, that is, for asmoche as the woman
 20 * is ycome and was drawe oute of the man, and in asmoche (* Fol. 53b. col. 2.)
 as she is more feble to withstonde the temptaciones of the
 flesshe, whanne she withstondithe and ouercomithe the flesshe,
 in so moche she is worthi to haue the more merite and thanke
 24 before the man. And therfor God comparaged a good woman
 vnto a precious margarite, and also the scripture saithe in The Scripture says a fair rose should not be put in a stinking vessel, nor a woman go with an unclean man.
 another place, how it were a foule thinge to take a faire
 suete rose and putte hem in a stynking vessell; right so the
 28 clenness of a mayde or of a good woman that she misuse
 it not with vnclene men, that desyren false fleshely plesaunce;
 but the women kepe euermore the clenness of uirginite, or
 elles trewe mariage, so that the foule synne of lecherie deface
 32 not the lyknesse of the precious margarite, the clenness of
 maydenhode, the sacrament of mariage, the faithe of God

If wives,
maids, or
widows mis-
use their
virtues, they
are like roses
in stinking
vessels.

[* Fol. 54,
col. 1.]
Unchaste
maidens lose
their mar-
riage; false
wives lose the
love of God.

True mar-
riage is
ordained of
God, and the
devil has no
power therein.

and holy chirche, and the chastenesse of weduhode. For and these .iiij. manere of woman misuse the vertues, these vertues beforesaide, the maide her maydenhode, the wyff her mariage, the wedwe her weduhode, thanne be they liche vnto the Roses ⁴ in a stinking vessel, for thei haue lost thaire fayrenesse, thaire suetnesse, and thaire vertu, for the vnclennesse that they be inne; and thanne they be right not apparent nor like vnto the precious margarite. Wel aught a woman be displeased ⁸ and hate her self in her vngoodly lyuinge, wher for her defeaute and foly that she is putte oute of the nombre and memorie of *all good women. As wherfor they aught wel to thenke upon these thinges, and she that is to marie and to be wedded, ¹² and she defoule her maydenhode, she lesithe her mariage and her worship and her good name euermore, she deseruith the shame and hate of her frendes; of women that be wedded, in brekinge thaire mariage thei lese all worshippe, the loue ¹⁶ of God, of her husbondes, and of all her frendes, she lesithe all worldely prosperite, and causithe her owne shame continually. For the harme the gret defamacion that fallithe bi that cause of brekinge of mariage yt were to longe forto ²⁰ reherce, but sothely it is gret displeaunce vnto God, for the more partie all suche as breken thaire mariage as man or woman, there is departing of loue, falsinge the sacrement, and synne dampnable. And the deuell hathe suche pouere ²⁴ in hem, that thei make hem forto haue so gret delite in thaire synne and rybauudise, and so brenninge plesaunce, that they wol neuer eschew thaire synne, so that thei pursue vnto thaire endeles dampnacion. But true mariage is ordeined be God in ²⁸ the plesaunce betwene man and woman, is withoute dedly synne; and therfor the fende of heil hathe no pouer in that holy sacrement, but he peynithe hym euermore to eschauufe¹ and to draw the man or woman by sum falce delite vnto synne; ³² and, as a smithe that is euer blowinge in the fire, and right so seruith the ennemy of heil that besiethe hym euer forto kendiff and lyght the fere flame of dedly synne witheinne

¹ MS. "eschauuse."

the hertis of man and woman bi fals delite, whereby *he [* Fol. 54, col. 2.]
 bringithe the sowles vnto hell. For that is all his crafte and
 ioye, as a chosen hunter that chasithe all the day, and atte
 4 the night he takithe the beest, and ledithe it forthe with hym;
 and right so the ennemy dothe with suche men and women Man, maid,
wife, or
widow, that
lives in fleshly
delight,
 as lyuen upon thaire fleshely delite, man, mayde, wiff, or
 wedow, as it is saide before. And so saithe the scripture, that
 8 all suche as vsen to lyue after the brenninge desire of luxurie,
 and they haue take thaire fowle stynkinge fleshely delite, right
 so they shall be led into the brennyng flawme of the fire of
 hell, as saithe an ermite in the lyff of the olde fadres, "It is
 12 rayson that suche as haue lyued in the brenninge plesaunce
 of fleshely delite in this worlde, right so to be rewarded shall be re-
warded with
the fyre of
hell.
 with the brennyng flawme of the fyre of hell, by right
 that one hete forto duell euermore with that other hete."
 16 And as almighty God saithe, "Ther shall nor good dede nor
 good lyff [go] vnrewarded, nor no wickednesse vnponished."

[CHAPTER CXV.]

[How a knight's daughter lost her marriage
 by her vanity¹.]

20 **I** Shall tell you of a ensaample of a knyghtes doughter that
 lost her mariage bi her nysite². Ther was a knight that had A knight had
three
daughters,
 iij doughters, of the which the eldest was wedded, and
 there was a knight that axed the secounde doughter bothe for
 24 londe and mariage; in so moche that the knight come for to see
 her that shulde be his wyff, and forto be assured and fyanced and another
knight came
to wed one of
them,
 togedre, yef thei were plesed eche with other, for neither of
 hem ne hadde saie other before that tyme. And the damoiselle
 28 that knew of the knyghtes *comying, she araied her self in the
 best guyse that she coude, forto haue a sclender and a faire [* Fol. 54b,
col. 1.]
 shapin body, and she clothed her in a cote hardy vnfurred, the who arrayed
herself thinly
to look well.
 whiche satte right streite upon her, and it was gret colde, gret
 32 froste, and gret wynde; and for pe simple vesture that she

¹ par sa folie, p. 236.² pour sa coïntise.

And the cold
made her so
pale that he
chose her
sister instead
of her,

against the
advice of his
friends.

[* Fol. 54b,
col. 2.]

But when they
were married,
he saw her
that he had
refused
warmly clad
and looking
better than
her sister his
wife:

had vpon, and for the gret colde that was atte that tyme, the
coloure of the mayde was defaced, and she waxe al pale and
blake of colde. So this knight that was come forto see her, and
behelde the coloure of her aff dede and pale, and after that 4
he loked upon that other suster that she had, and sawe her
coloure fresshe and ruddy as a rose, for she was wel clothed,
and warme ayenst the colde, as she that thought not upon no
mariage atte so shorte a tyme, the knight behelde furst that one 8
suster and after that other. And whanne he had dyned, he
cleped two of his frendes and of his kynne, and saide vnto hem,
"Sires! we be come hedir for to see the daughters of the lorde
of this place, and y know wel that y shulde haue whiche that y 12
wolde chese, wherfor y wolde haue the thridde doughter." And
his frendes ansuered hym, that it was more worship vnto hym
for to haue the elder. "Faire frendes," saide the knight, "ye
see but liteff avauntage thereinne, for ye knowe wel thei haue 16
an elder suster, the whiche is wedded; and also y see the
yongest, the fairest and fresshest of coloure, more plesaunt
thanne her secounde suster, for whom y was spoken vnto forto
haue in mariage; and therfor *my plesaunce is to haue her." 20
And the knight axed the thridde doughter, whiche was graunted
hym; wherof folke were meruailed, and in especial the mayde
that went forto haue be wedded vnto the same knight. So it
happed within short tyme after, thei married the yonge damay- 24
self, the whiche the knight hadde refused bi cause the colde
had paled her coloure and withdrowe her fayrenesse; after,
whanne she was well clothed and furred, and the wedir was
chaunged to warmer, her colour and fairenesse was comen ayen, 28
so that she was fressher and fayrer an hundred parte thanne
was her suster, the knightes wiff; and so the knight saide vnto
her, "My faire suster, whanne y was to wedde, and y come forto
see you, ye were not so faire bi the seuenthe part as ye be now, 32
for ye be now right faire and well coloured, and tho ye were
all pale and of other coloure, and now ye passe youre suster, my
wyff, in fayrenesse, wherof y haue gret meruaile." And thanne
the knightis wiff ansuered, "My lorde, y shal tell you how 36

it was; my suster thought wel that ye shulde come forto fiancée when his wife told him how it was—
 her as for youre wiff; and forto make her gentill, and small,
 and faire bodied, she clothed her in a symple cote hardye, not
 4 doubled; and it was cold wynter, and gret froste, and gret
 wynde, and that permueed her coloure; ¹ and y, that thought
 as muche to haue suche welthe and worship as forto haue you
 vnto my lorde withoute ani nisete, y clothed my self in warme²
 8 furred gounes that kepte my body warme, wherfore I had [Caxton, sign. l. ij.]
 better colour than she had¹, wherof I thanke God, For therfore
 I gate your loue; And blessyd be the houre that my suster
 clothed her self so lyght, For yf it had not be so, ye had not
 12 take me for to haue lefte her." Thus loste, as ye haue herd
 theldest doughter her maryage, bycause she coynted her self.
 Now haue ye herd good Ensampl³ how one ought not to coynte an example to dress ourselves warmly in winter.
 her body for to shewe it small and better shapen³, & specially
 16 in the wynter, in so moche that she lost her manere and
 colour. As ones it befell to Syre Foucques de Lual, as he
 told me vpon the fayt of this Ensampl, of whome I shal speke,
 and telle vnto yow what that happed to hym.

[SECOND CHAPTER CXX.]

20 How loue wylle be kepte warme. Capitulo Cxx⁴

Ire Foucques de Lual was a fayr knyght, ⁵clene & wel A knight went to see his paramour in cold weather.
 8 besene among other, & was of good maner, and of fayr
 maynten⁵. It happed to hym, as he told me, that ones he
 24 was gone for to see his peramours in the wynter season, that the
 froste was grete, and the wether passyng cold. He ⁶thenne hadde [* l. ij. b.]

¹⁻¹ *Fr.* et je, qui ne pensoye à tant d'honneur et de bien avoir comme de vous avoir à seigneur, ne me cointiay point, ainçois estoie bien fourrée et chaudement vestue, si avoye meilleur couleur, p. 238, ed. 1854.

² The Manuscript ends here, and the concluding part of the book is given from Caxton's printed translation. His pause-bars (//) are not reprinted. Some capitals are added to his.

³⁻³ *Fr.* comment l'en ne se doit mie si lingement ne si joliettement vestir, pour soy greslir et faire le beau corps. p. 239.

⁴ *Fr.* De messire Fouques de Laval, qui ala veoir sa mie. Chappitre VI^{xx} I^e.

⁵⁻⁵ *Fr.* et moult net entre tous autres chevaliers, et si savoit moult sa manière et son maintieng.

[*Caxton.*]
But he was
thinly clad,

in the mornynge coynted hym self of a scarlatte gowne wel
broudred, & of a hood of scarlatte sengle & wythoute furringe,
and nought els he had on hym, sauf only his fyn sherte; For he
had no mantell, neyther gloues in his handes. The wynd and
the cold were grete, wherfore he had soo grete cold, that
he became of colour black and pale, For the perles ne the
precious stones, wiche were on the broudryng of his sengle
gowne, couthe gyue hym no hete, ne kepe hym fro the cold.
There came another knyght, whiche also was amerous of that
lady, but he was not so gay aourned; ne so sengle of clothes,
but he had on hym good and warme gownes, & had a mantell,
and a double hood; and was reed as a cok, and had a good
lyuynge colour. The lady thenne welcomed this knyght, and
maade to hym better chere than she dyd to Syre Foucques, and
held with hym better companye. And sayd to Syre Foucques,
"Syre, hold yow nere the fyre, for I doubte that ye be not al
hool, for your colour is dede and pale." And he ansuerd that
his herte was ioyous and well at his ease.

and the wind
made him
pale;

and the lady
preferred
before him
another
knyght,
warmly
dressed.

This other knyght was fayrer to the lady syght than Foucques.
But within a whyle after, Syre Foucques aspyed the knyght,
whiche was goynge toward the place of his peramours. He
arayed hym otherwyse than he was wonte to doo, And so moche
hyed hym, that he came thyder as soone as the other knyght
dyd, for to preue how the mater and his faytte shold ende.
But certaynly he was thenne take of his lady for the fayrest and
best coloured. Wherfore he told me how loue wyll be kepte
hote and warme, And how that he had approued hit. Ther-
fore hit is grete folye to kepe hys body sengle of clothes, for
to seme to the folkes syght better maad; and fayrer of body.
Yet vpon this matere I wyll reherce vnto you a grete mer-
ueyll, how many one deyed for cold.

But after-
wards he
clothed him-
self warmly,
and was then
chosen by the
lady.

[CHAPTER CXXI.]

Of the folysshe loue whiche surprysed and ouercame the Galoys and the GaloySES, wherfore many one of them deyed for cold. Capitulo C xxj.

- 4 [F] Ayre doughters, I shalle telle yow of the Galoys and GaloySES, how the deuylle by his arte made many of them] to deye for cold; with the helpe of the flamme of Venns, goddesse of loue and of lecherye. It byfelle thenne in the partyes
 8 of Peytou and in other Countrees nyghe, that the goddesse Venus, whiche hath grete power vpon yongthe, that is to wete, vpon the yongefolke, (Forsomme she maketh to be ameraus of loue resonable, And other of folysshe loue and vnrasonable, wherof somme lese
 12 theyr honour and worshyp, And other bothe body & sowle, &) made many knyghtes and squyers, ladyes and damoyseles, to loue peramours eche other, And to make an ordenaunce of a moche sauage and wyld guyse, and ageynst the kynde of the tyme,
 16 whiche ordenaunce was this, that in the somer they shold be clothed hote and warme with theyr furred gownes and with mantels and double hoodes, and euer fyre they shold haue in theyr chemenyEs, were it neuer so grete a hete; And that they
 20 shold make of the somer wynter, & thus to the contrarye, In the wynter tyme; and as it was hard frosen, these Galoys & GaloySES dyd on theyre shertes but only a shorte and sengle gown withoute lynnyng, and had no mantell ne hood, but sengle,
 24 for no grete cold ne wynd that myght come. And yet more, theyr chambres were withoute fyre, and dayly made swyped clene; And yf at that season ony herbe or grasse, or somme thyng fresshe and grene, myght be found, it was had into
 28 theyr chambres & strawed on the floor. And vpon theyr beddes they had thurgh al the nyght but only a sengle and lyght couerlet, and nomore they myght haue, after they owne ordynaunce. Furthermore, it was ordeyned, that as soone as a
 32 Galoys cam ther as a Galoyse was, & yf she had ony husbond, he must by this ordenaunce go & take the Galoys horses, whiche last was come thyder, and ryde oute of his place, & neuer to

*(Oxton.)*In Polton
the devil
caused many
to die of cold.and to wear
warm clothes,
and have
large fires in
summer,and wear thin
clothing and
go without
fires in the
winter.Also the
husband was
to wait upon
his wife's
visitors.

[Caxton.]

come ageyne as long as the Galoys shold be with his wyf. And also, yf her husbond were a Galoys, & went to see his peramours, another Galoys, & found her husbond with her, it had be grete shame to the husbond yf he had abyden at home, neyther to 4 haue ordeyned ony thyng whyles the Galoys had be with his wyf, for he had theenne no more power within his hows than had a straunger. This lyf * lasted longe whyle, vnto the tyme that the most parte of them was dede and perysshed of the 8 grete cold whiche they suffred. Many of the Galoys deyde in theyr ladyes bedde, And so dede in lyke wyse the Galoyses with theyr frendes and peramours, scornynge them that were warme and wel clothed. And som of them were, to whome men must 12 dysseuere theyr teethe wyth knyues, and toste and Rost them before the fyre, as a chyken hard of froste. Wherefore I doubte moche that these Galoyses & Galoys, whiche deyde by suche maner, were martired by loue, & that as they deyde of cold, 16 they shalle haue to the contrarye a grete hete and a warme clothynge in the pytte of helle. For yf they had suffred for the loue of God, whiche suffred soo moche for them, the tenthe parte of the payne and dolour whiche they dyd suffre for the fowle 20 delyte of theyr stynkyng lecherye, they shold haue hadde mercy and grete guerdon in the other world. But the deuylle, whiche euer is aboute to make the man and the woman to dysobeye to God, made them to fele gretter delyte and playsaunce in folyssahe 24 loue, than to doo somme seruyse vnto God. And by this reason whiche wel is approued, how the deuyll tempteth and essayeth man and woman, And holdeth in perylle bothe the sowle and the body; And hou he gyueth folysshe playsaunces and many euylle 28 maners, that is to wete, somme by couetyse to drawe to hym the good & substaunce of other; And somme he holdeth in grete pryde by the praysynge of them self and dispraysynge of other; Some also by enuye, whanne they see other haue more goodes 32 than they; Also by glotonye, wherein the body delyteth hym self, and maketh hym to falle in-to the synne of dronkeship, whiche synne taketh fro them reason and entendement and maketh them to fall in-to carnal delyte. Eyther also by lecherye,

[* Caxton,
I. iii. b.]

And this
lasted till
they were
nearly all
dead.

But if they
had suffered
for the love of
God one tenth
part so much,
they would
receive much
reward in the
other world.

The devil
tempteth by
envy,

gluttony,

makynge them to haue their peramours with them, and to loue [Caxton.]
 them wyth folysshe loue and playsaunce, As dyd the folysshe lechery, and other vices;
 Galoys and Galoyses, and amonge them suche a folysshe and
 4 brennyng loue that he brought them to an euylle ende, and
 to deye of dyuerse dethe. But, notwithstandyng al this, I saye
 not but that there is a trewe loue without blame and dishonoure,
 And wherof moche worship cometh. These ben trewe, the
 8 whiche requyre nothyng wherout may come ony falsched or
 abusion. *For he pat loueth not trewely, thynketh for to haue [* Caxton, l. liii.]
 dishonoured his loue and her estate; And suche loue is not
 trewe, but is fals dyssymlynge and trecherye. Therfore to grete
 12 Iustyse may not be made of them; but so moche I telle yow well,
 that ther be of suche folke whiche ben of dyuerse maners, that
 is to wete, somme trewe, somme fals and deceyuable, and gyue no
 force at al but to haue theyr fowle delyte and wylle. And many and many such are in the world.
 16 suche folk is as now in this world, wherfore the world is hard to
 knowe, and moche merueyllous. And suche wene wel to knowe
 them self; but wors they knowe them self than done ony other¹.

[CHAPTER CXXII.]

The Argument of the knyght of the Towre and of his wyf.

20 Capitulo

C xxij

Y dere doughters, as for to loue peramours I shal tell I will tell you all the debate
 m yow alle the debate and stryf of me and of your moder. I had with your mother about love.
 I wold susteyne ageynste her, that a lady or damoyselle
 24 myght loue peramours in certayne caas. For in loue is but good
 worship, withoute ony euyl be thought in it. In this thenne
 wherin is thought ony euylle is not loue, but rather it is grete
 falschede and mauuasty; wherfore take ye hede, And here ye
 28 the grete debate and stryf whiche was bytwene her and me.
 Thus thenne I sayd to your moder, "Lady, why shalle not
 the ladyes and damoysels loue peramours? For in certayne,
 me semeth that in good loue and trewe, maye be but welthe I said that in love is wealth and honour, and the lover is the better for it;
 32 and honour, and also the louer is the better therfore, & more
 gay and Ioly; and also the more encouraged to excercyse

¹ Caxton leaves out Chapter CXXIII. of the printed French edition, 1854, pp. 244-6: "Que nulle femme ne doit point croire trop legierement ce qu'on lui dit."

[*Caxton.*]
also a lady is
the better for
loving.

hym self more ofte in armes, And taketh therfore better
maner in al estates, for to please vnto his lady or loue. And
in lyke wyse dothe she of whome he is enamoured, for to
please hym the better, as ferre as she loueth hym. And also 4
I tell yow that grete almesse it is, whanne a lady or damoyzell
maketh a good knyght eyther a good squyer." These ben my
reasons.

[CHAPTER CXXIII.]

[* *Caxton,*
I. iii. b.]

* The answer whiche the lady of the towre maad vnto her lord. 8
Capitulo C xxi[i]

Then your
mother said,

Henne ansuerd to me your moder, "Syre, I merueyll me
not, yf amonge yow men susteyne and holde this reason,
that al women oughte to loue peramours; But sith this 12
debate and stryf is come before our owne doughters, I wyll
answere after myn aduys and Intencion, For, vnto our children
we must hyde nothyng. Ye say, and so done all other men,
that a lady or damoyzell is the better worth whan she loueth 16
peramours, And that she shalle be the more gay, & of fayr
maner and countenance, And how she shalle do grete almesse
to make a good knyght. These wordes are but sport and
esbatement of lordes and of felawes, in a langage moche comyn. 20
For they that saye that alle the honour and worshyppe whiche
they gete and haue, is comynge to them by theyre peramours,
And that theyr loue encourageth them to goo in vyages, And
for to plesse to them by state of armes; but these wordes coste 24
to them but lytyll to say, for to gete the better and sooner
the grace and good wyll of theyr peramours. For of suche
wordes, and other moche merueyllous, many one vseth full
ofte; but how be hit that they saye that 'for them and for 28
theyr loue they done hit,' In good feyth they done it only
for to enhaunce them self, and for to drawe vnto them the
grace and vayne glory of the world. Therefore I charge
yow, my fayre doughters, that in this mater ye byleue not 32
your fader. But I pray yow that ye hold your self clenly

"This is but
sport;

therefore,
daughters,
believe not
your father.

and without blame, and that ye be not amorous, for many [Oxton.]
 reasons whiche I shalle reherce vnto yow. Fyrste, I saye Every good
 not but that euery good woman of age maye loue well and woman may
 4 better the one than the other, that is to wete, folke of worship love people of
 and honour, And them also that shalle counceylle her for worship,
 her owne helthe & worship. And thus men oughte to loue,
 by this manere, the one more than the other. But as for
 8 to be so ferforth enamoured, in soo moche that this loue be
 mayster of her, and maketh them to falle in somme fowle
 and shamefull delyte, somtyme with ryght, and somtyme with
 wronge, for the watche whiche men *haue vpon this shameful [* Oxton, l.
 12 dede or feate, and also suche dishonour and escry, whiche v.]
 soone is not put oute, And by the false watches & bachyters
 whiche ben neuer cessyng to talke of som euylle rather than
 of somme good, wherby they take away & dyffamen the
 16 good Renomme of the good wymmen, and of many a good
 lady. And therfore alle wymmen whiche ben not wedded
 may kepe and hold them self fro hit; And that for many
 Reasons. The fyrste Reason is, by cause that a woman whiche
 20 is enamoured of a man maye not serue God of no good herte
 ne trewe, as she dyd before. For many one I haue herd saye,
 the whiche haue ben amorous in theyr yongthe, that when they
 were in the chirche theyre thought and melancolye made them
 24 ofte to thynke vnto theyr delytes and to theyr peramours more
 than they dyd to the seruyse of God. And also the arte of
 loue is of suche kynde, that whanne one is in the Chirche to
 here masse and the dyuyne seruyse, and as the preest holdeth
 28 the body of oure Lord bytwene his handes, than cometh most
 to his mynde euylle and fowle thoughtes. This is the arte
 or crafte of the goddesse that men calle Venus, the whiche
 had the name of a planete, as I herd saye of a good and
 32 trewe man, whiche preched and sayd how ones the deuylle
 entred into the body of a dampned woman, whiche was Ioly
 and gaye, and moche amorous. The deuylle that was within
 her body made her to doo many fals myracles; wherfor the
 36 paynyns helde her for a goddesse, and worshipped her as a

but all women
 should keep
 from being the
 slaves of love.

Evil love is
 the art and
 craft of the
 goddess
 Venus.

[Caxton.]
Venus gave
counsel to
the Trojans,

god. And this Venus was she that gaf counceylle to the Troians that they shold sende Parys, the sone of kyng Priamus, into Grece, and that she shold make hym rauysshe and haue with hym the fayrest lady of al Grece, wherof she sayd trouthe. 4 For Parys dyd rauysshe the fayr Helayne, the wyf of the kyng Menelaus, for the whiche faytte or dede were slayne afterward more than xl kynges and .xii. CM other persones and mo. Wherof this Venus was of al thys grete mescheyf 8 pryncipall cause. She was an euylle goddesse, fulle of euylle temptacion. She is the goddesse of loue, whiche kyndelet and chauffeth the amorous hertes, and maketh them to thynke bothe day and nyght to the Ioye and foule delytes of lechery; 12 And specially whan they be at the masse or heryng *the dyuyn seruyse, the deuyl causeth this for to trouble their feythe and theyr deuocion whiche they haue toward oure Lord. And knowe ye for certayne, my fayr doughters, that 16 a woman whiche is amorous shalle neuer sette her herte to God, ne she shall not saye deuoutely her houres or matyns, ne the hert open for to here the dyuyn seruyse of God.

and is the
goddess of
loue, and
leadeth
people to
lechery.

* [Caxton,
I. v. b.]

Two queens
went to
church, and
did evil there;

Wherof I shall telle yow an Ensampler. Two quenes were 20 at this syde of the see, which in Lent, vpon the Holy Thursday, in the Passion weke, took theyr fowle delytes and playsaunce within the Chirche duryng the seruyse dyuyn, And rested not of theyr foly tylle hit was alle done. Wherfore God, 24 whiche was displeased wyth them for theyr enorme and fowle synne, made theyr fowle dede and faytte to be openly knowen amonge the folke, In suche wyse that they were take and putte vnder a grete and heuy coope of lede; And there 28 they deyed of an euylle dethe. And the two knyghtes, theyre putyers, deyed also, as they that were flayne, they beyng yet on lyue. Now maye ye see how theyr fals loue was euylle and dampnable, And how the temptacion of Venus, the god- 32 desse of loue and lady of lechery, tempted them so moche, that she made them to take theyr fowle plesaunce In suche holy tyme as vpon the Thursday and Holy Frydaye in the Passyon weke. By this Ensampler is wel sene and knowen 36

wherefore
they died, and
the knyghts,
their para-
mours, were
slayed alive.

how that euery woman ameraus is more tempted wythin the [Carton.]
 Chyrche than in eny other place. And the same is the fyrst
 reason how a yonge woman must kepe herself fro suche
 4 folysse loue, and not be in no wyse ameraus. The other Many men are
deceitful,
and mislead
women by
false promises,
 rayson is by cause of many gentylle men, whiche ben so
 fals and deceyuable, that they requyre euery gentylle woman
 that they may fynde; And to them they swere that they
 8 shalle kepe to them their feythe, and be trewe to them, and
 shalle loue them without falshed or deceyuauance, and that
 rather they shold deye than to thynke ony vylonye or dys-
 honoure, And that they shalle be the better preysed for the
 12 loue of them, And that, yf they haue ony good and worship,
 it shalle come by them. And thus they shalle shewe and saye
 to them so many reasons and abusions, that a grete meruaylle
 is to here hem speke. And yet more they gyue oute of theyr
 16 brestes grete and fayned syghes, And make as they were
 thynkyng and Melancolyous, *And after they cast a fals loke. * [Carton,
1. vi.]
 And thenne the good and debonayr wymmen that sene them,
 supposen that they be esprysed of trewe and feythfull loue.
 20 But al suche maner of folke whiche vsen to make suche
 semblaunt, ben but deceyuours or begylers of the ladyes and
 damoyssels. For there is no lady ne damoyssell that wold here
 them, but that they shold be deceyued of them by theyr fals to whom no
woman can
listen with-
out evil,
 24 reasons, whiche they shold not here. These ben contrary to the
 feythfulle and trewe louers. For he that loueth with god and
 trewe loue, as he cometh before his peramours, he is ferynge
 and dredefull lest he doo ony thyng that may displease her;
 28 For he is not so hardy to disconere ne say one onely word. And
 yf he loue her wel, I wene that he shalle be thre or four yere
 er he dar saye his secrete vnto her. But thus do not the fals
 louers; For they praye al them that they fynd, as aboue is sayd,
 32 And are not in drede ne in fere to saye al that cometh vpon
 theyr fals tongues; And no shame ne vergoyne they haue of
 hit; And al that whiche they maye vnderstand of them,
 they reherce and telle it amonge theyr felawes. And of them
 36 they hold theyre talkyng, wherof they laugh and scorne and

[*Caxton.*]
and being
afterwards
mocked and
scorned of
them.

take theyr disporte of hit. And thus by suche a waye they mocke and scorne the ladyes and damoyseles, and make newe talkynges and lesynges of them whiche before were neuer sayd ne spoken of. For they to whom they tellen hit, put to it⁴ rather somme euyl than somme good. In so moche that, fro word to word, and by suche mockynges and fryuolles, many ladyes and damoyseles ben ofte blamed.

[CHAPTER CXXIV.]

How a woman ought not to here the wordes or talkynges⁸ of hym that requyreth her of loue. Capitulo C xxiiij.

If a man
begin to talk
of such things, a
leave him, or
call another
to hear also."

Nd to thende ye be not deceyued, kepe yow wel fro the talkynges of them. And yf one begynne to resoun and talke with yow of suche mater, lete hym alone, or els¹² calle to yow somme other body to here hym say what he wil; And thus ye shalle voyde and breke his talkynges. And knowe yow for certayne, that yf ye doo thus ones or twyes, *he shalle nomore speke to yow therof, but in good feyth at the last he¹⁶ shalle preyse and drede yow, and shalle saye, 'this woman is assured and ferme.' And by this maner of waye ye shalle not be put in theyr Ianglory and talkynges, and shall not also haue no blame ne diffame of the world."

[* *Caxton*,
i, vi. b.]

20

[CHAPTER CXXV.]

How the knyght answereth to his wyf. Capitulo C xxv.

The knight
replies, "If
some knight
seek to marry
our daughter,
shall she not
love him?"

Henne I ansuerd, "Lady, ye be moche hard & euyl, in as moche that ye wyll not suffre that your daughters be amerouse; And yf so came that somme gentyl knyght,²⁴ worshipful, myghty, and puyssaunt ynough after theyre degree, had sette his herte on one of them, and be wyllinge to loue her, and take her to his wyf, why shalle she not loue hym?" "Syre," sayd his wyf, "To this I shalle ansuere yow, It is so as²⁸ to me semeth, that euery woman, mayde, or wydowe, may wel bete her self with her owne staf; For al men ben not of one condycion, ne of one manere; for that thyng whiche pleseth

- to one is dyspleasyng to the other. And somme ben, the
 whiche taken grete playsyre of the grete chere and semblaunt
 that is done to them, And that thynken but good and honeste.
 4 And som also ben therfore more curyous to demaunde and
 aske theyr paramours to be theyre wyues. But many other ben,
 whiche are not of suche manere, but all contrarye; For
 whanne they see that theyr paramours paynen them self to
 8 make them chere, they preyse them lesse, And within theyr
 hertes ben doubtyng of them, And, as they see them so lyght
 of wylle and so enamowred, they leue them, and demaunde
 them not for to be theyr wyues. And thus many one, for to
 12 shewe them self to moche amorous, and for to be to moche
 open in beholdyng and in gyuyng fayre semblaunt, lese
 theyre maryage. For, in certayne, they that kepe them symply,
 and the whiche gyuen noo fayre token or semblaunt to one
 16 nomore than to other, ben most preysed, and they be therfore
 the sooner wedded. Wherupon ye told me ones an ensample
 whiche I haue not forgeten, which *happed to yow of a lady to
 whome I gyue no name, the whiche ye wente ones to see her,
 20 wyllynge to take her in maryage. She, that wyst and knewe well
 how it was spoken of yow & her for her maryage, maade to yow
 as grete chere as she hadde loued and knowen your personne
 all the dayes of her lyf. Ye prayd her of loue; but by cause
 24 that she whiche was not wyse ynough to ansuere yow curtoysly
 and wel, ye demaunded her not; And yf she had hold her
 self more secrete and couered, and more symply, ye had take
 her to your wyf. Of whome I haue syn herd saye that she
 28 hath be blamed, but I wote not for certayne yf it was so.
 And certaynly, Syre, ye be not the fyrst to whome suche
 aduenture is happed; For many wymmen haue lost theyr
 maryage by cause of theyr amorous loke and fayr semblaunt.
 32 Therefore it is good to euery woman vnwedded for to behaue
 her symply and clenely, and specially before them of whome
 is spoken for her maryage. I saye not but that men must bere
 honoure to euery one after that they be."

[Caxton.]
 Some men
 ask their
 paramours to
 be their
 wives, but
 some do not.

* [Caxton,
 l. vii.]

The knight
 once went to
 a lady whom
 he was to
 marry, but
 was dis-
 pleased with
 her freedom.

[CHAPTER CXXVI.]

[Caxton.]

How men ought to loue after his estate and degree.

Capitulo

C xxvj.

No woman
should set
her love on a
man of lower
degree,

“w

Hat saye yow, lady, wold' ye haue kept them so straitly
that they shold' not take somme plesaunce more to 4
somme than to the other?” “Syre, I wylle not that
they haue or take ony plesaunce of them that ben of lower estate
or degree than they be of; that is to wete, that no woman vn-
wedded' shalle not sette her loue vpon no man of lower or 8
lasse degree than she is of. For yf she tooke hym, her parentes
and' Frenedes shold' hold' her lassed' and' hyndered. These
whiche louen suche folke, done ageynste theyre worship and'
honoure. For men ought to desyre ne coueyte nothyng 12
moche in this world' as worship and' the frendship of the world',
and of hir Frenedes, the whiche is lost as soone as she draweth
oute her self oute of the gouernement and fro the counceyll of
them. As I myght telle, yf I wold', an ensample of many whiche 16
therefore ben dyffamed' and' hated' of theyr parents & Frenedes.

* [Caxton,
l. vii. b.]

* “And' therefore, Syre, as I theyr moder charge and' deffende
them that they take no playsaunce, ne that in no wyse sette
theyr loue to none of lower degree than they be come of, Ne 20
also to none of hyhe estate, whiche they may not haue to
their lord. For the grete lordes shalle not take them to theyr
wyues; but alle theyr louynge loke and' semblaunt, they do it
for to deceyue them, and' for to haue the delytes and' 24
playsaunce of theyr bodyes, and for to bryng them into the
folye of the world'.”

nor yet of
higher estate.

[CHAPTER CXXVII.]

How wedded' wymmen, whiche haue sette theyr loue to
some of lower degree than they be of, are not worthy to be 28
callyd' wymmen. Capitulo

C xxvij.

Women that
set their love
on wedded
men, priests,
and servants,

“a

Lso, they whiche putte and' sette theyr loue on thre
maner of folke, that is to wete, wedded' men, prestes,
and monkes, and' as to seruantes and' folke of noughte, 32

These maner of wymmen whiche take to theyr peramours and loue suche folke, I hold' them of none extyme ne valewe, but that they be more gretter harlottes than they that ben dayly at the bordell. For many wymmen of the world' done that synne of lechery but only for nede and' pouerte, or els by cause they haue ben deceyued' of hit by false counceylle of bawdes. But alle gentylle women whiche haue ynough to lyue on, the whiche make theyre peramours or louers suche maner of folke as before is sayd; it is by the grete ease wherin they be, and' by the brennyng lecherye of theyr bodyes. For they knowe wel that, after the lawe of theyr maryage, they may not haue for theyr lordes, ne to be theyr husbondes, men of the chirche, ne other of no valewe. This loue is not for to recouere ony worship, but alle dishonour and shame."

[Caxton.]
are more evil
than harlots,
that sin for
poverty.

[CHAPTER CXXVIII.]

How hit is almesse to enhaunce a man into grete valour.

16 Capitulo

C xxviii.

"a T the leste, syth ye wylle not graunte ne accorde that youre doughters loue no man peramours as longe as they shalle be vnwedded; please it yow to suffre that, whanne they shall be wedded; they may take somme plesaunce of loue, for to hold' and' behaue them self the more gaye and' loyefull, and' for the better knowe theyr behauynge and' maner emonge folke of worship. And; as before this tyme I haue sayd' to yow, It were to them grete welthe and worship to make a man of none extyme ne of valewe to become of grete valour."

[Caxton,
l. viii.]

[CHAPTER CXXIX.]

The answer of the lady of the Towre. Capitulo C xxix.

"s Ire, to thys I ansuere yow, I wylle well, and' am content, that they make good' chere to all worshipfulle men, And' more to somme than to the other, that is to wete, to them of gretter name and' more gentyl, or els better men of theyr persones, And' after that they bere to them worship and honour, And that they synge and' daunce before them honour-

Women
should make
cheer to all
worshipful
men accord-
ing to their
degree;

[*Curton.*]
but only to
give to men
such love as
will make
them better
and more
honourable.

ably. But as for to loue peramours sythe they shall be wedded,
without it be of suche loue as men ought to bere vnto folke of
worshippe, for to loue and worshippe them after that they be
worthy and of valour, And whiche haue had grete payne and⁴
trauaylle to gete and acquere glorye and worshyp by theyr
valyaunce in armes, These must be loued, doubted, serued,
and honoured; withoute haunyng in them ony plesauce, sauf
only for the bounte of them. But to saye and hold hit good,⁸
that a wedded woman shold loue and haue a peramour, Ne
take the othe and feythe of none, to thende that they be
theyr louers and peramours, Ne also to gyue their feith and
othe to none, I trowe and wene certaynly that no lady ne¹²
damoyzell wedded, ne woman of other estate, shall not put her
estate and worship in this balaunce, for many reasons; the
whiche I shalle declare vnto yow. Wherof the fyrst is as before
I told yow, that none woman amorous shalle neuer be soo¹⁶
deuoute in her prayers, ne to here the seruyse of God, as she
* was before. For oute of loue spryngen and comen to many
thoughtes, and Melancolye, as men sayn; And many one ben
so enamoured and enflammed of loue that, yf they herd ryng²⁰
the last peel of a masse, and that they knewe that theyr
peramoure wold haue come to see them, they shold lese the
masse for to please to theyr peramoure. This is no game egaly
parted. But suche is the temptacion of Venus, the goddessse of²⁴
lecherye. The other Reason I doo compare to the mercer,
whiche weyeth his sylke whiche is fyn and lyght, but yet he
maye put so moche of it into the balaunce that it shalle
ouerbere the weyght whiche is at the other syde of the balaunce;²⁸
That is to saye, that the woman may be soo moche enamoured,
that lasse she shalle loue her lord therfore, and that the loue,
worship, and cheuaunce whiche he shold haue, she shalle take
fro hym, and gyue it to other. And for certayne, a woman³²
may not haue two hertes, no more than a greyhound may
renne after two bestes. Therefore, Impossyble is that she myght
loue her peramour of trewe loue, and her lord also, withoute
faute or deceyuaunce. But God and Reson naturell con-³⁶

No amorous
woman can
pray deu-
voutly,

* [*Curton.*,
l. viii. b.]

nor love her
lord duly.

strayneth¹ her. For, as the clerkes say, and the predycatours, [Cuzton.]
 God^d beganne the world by maryage of man and woman; And^d God began the world by marriage,
 God^d hym self, whanne he came in to this world, he spake and^d
 4 treated^d at a sermon that he made of maryage, sayeng that
 maryage is a sacrament loyned^d and annexed^d of God^d to the man
 and the woman, & how they be but one body, and that they
 oughte to loue eche other more than fader ne moder, ne other
 8 creature. And^d therfore, syth that God^d hath assembled^d them,
 no man mortal ouyt not to separe them, ne take fro them the
 loue whiche is bytwene them. This, sayd^d God^d of his owne
 mouthe. And^d therfore at the dore where as the preest maketh
 12 them to swere that they shalle loue and^d kepe eche other, bothe
 seke and^d hole, And^d that they shalle not gwerpysshe or leue
 eche other for none other better or worse; and^d therfore I saye,
 syth the creatour of al the creatures sayd^d so, it is but one
 16 thyng and^d one body, that men ought to gwerpysshe and^d leue al
 other worldly loue, for to take the loue whiche oughte to be in
 maryage, how thenne shold^d the wedded woman gyue her loue
 ne do ony oth to some other, withoute consent of her lord^d? how then can a woman give her love to another?
 20 trowe that, after * the wyll of God^d and the commaundementes
 of holy chirche, that this may not dewely be done withoute feythe
 be broken of one syde or of [o]ther, and many horryble dedes
 done. For in good feythe I doubte not but that they whiche ben
 24 amerous, and gyuen theyr feythe to other men, louen but lytel or
 nought theyre husbondes, and that they be cursed of God^d.” * [Cuzton, m.]

[CHAPTER CXXX.]

How a woman whiche wyll kepe her honour must doo ne shewe
 no manner of semblaunt to none. Capitulo C xxx.

28 Here ben yet other Reasons for to kepe the loue of her If a woman love a man, and her servant or another see it,
 “t lord^d clenely, withoute daunger or parylle, that is to
 wete, ageynst enuyous folke that haue euylle and cursed^d
 tongues, whiche maken the fals reportes; that is to saye, that yf
 32 ony woman maketh somme semblaunt of loue to some man; And^d
 yf that somme other her seruauant, or ony other body, perceyue
 it, As they shalle be departed^d fro her, they anone shalle

¹ *Orig. constrayneth.*

[Caxton.]

it will be
talked of, and
she will be
blamed,and lose her
husband's
love.Of many
ladies who
died without
confession,* [Caxton,
m. i. b.]and for one
joy they had
they suffer
now a
hundred
griefs.

talke and speke therof before the folke; And thus shal the wordes soo ferre goo, that at the laste, men shalle saye that she hath fawted in dede; and by this maner is a good & trewe woman blamed and dishonoured. And yf hit befall that by 4 somme aduenture her lord haue ony knowlechynge of hit, he shalle take her in hate, and of hertely loue he shalle neuer loue her, And euer he shalle saye euylle of her. And thus is the trewe loue of maryage lost and go fro them, and neuer 8 parfyght Ioye ne loue shalle they haue togyder. And therfore grete parylle is to euery wedded woman to put her lord and his estate, & the welthe & Ioye of her maryage, in this balaunce & in suche peryllous auenture. Wherfor I counceyll not to no 12 good woman to haue ony peramour, ne to be amerous, in so moch that she be subget to other than to her lord; for by suche a cause many good maryages haue ben left & forgotten, & for one word that is come therof, an C euyls ben comen therfor. 16 I shal telle yow therof one example of them whiche ben dede, & haue fynysshed theyr lyues by the peryls whiche ben in folysshe loue. The lady of Coussy & her peramoure deide therof, & also dyd the castellayne of the Verger, And after 20 her the duchesse, * And also many other deyde therof, only for the loue, and the most parte withoute Confessyon or shryfte, wherfore I wote not how they doo in the other world. But I doubte not but that the delytes and playsaunces whiche they 24 tooke therof in this world shalle be to them derely sold. And the delytes of them that ben amerous ben suche, that for one Ioye that they receyue of hit, they suffre and haue therfore an C dolours, And for one worship, honderd shames. And 28 euer I haue herd saye, that a woman amerous shalle neuer after loue her lord with good herte, but that she shalle euer be in Melançolye and in smalle thoughtes."

[CHAPTER CXXXI.]

How a knyght loued the lady of the Toure. Ca. C xxxj. 32

Ady, ye make me to be merueylled how that ye so sore
"1 disconceyllle them to loue. Wene ye to doo me to

- byleue that ye be so trewe in your spekyng, that ye neuer [Cuzton.] were amorous? Certaynly I haue wel herd the complaynte of some, of whome ye hold wel your pees." "Syre," sayd the lady, The lady tells the knight
- 4 "I trowe that ye wold not byleue me yf I told to you the very trouthe therof; but as for to saye I haue ben prayd of loue, I haue many tymes perceyued how somme men were aboute to speke to me therof, but euer I brake theyr wordes, & called
- 8 to me somme other, wherby I dyd breke theyr faytte. Wherof ones hit befelle, as many knyghtes and ladyes were playenge with me, that a knyght sayd to me how that he loue[d] all the that a knight talked to her of love; ladyes that ben in this world. And I dyd demaunde and asked
- 12 hym yf hit was long syn that sekenes & euylle had taken him. & he ansuerd that it was wel ij yere gone and past, and that neuer he durst telle it to me. I thenne ansuerd to hym that it was nothyng of that space of tyme, & that he hasted
- 16 hym to moche, and that it was but a temptation, & that he shold goo to the chirche for to cast vpon hym holy water, and that he shold saye his Aue maria, & that his temptation shold sone after go fro hym, For the loue was newe. And he
- 20 demaunded of me why. And thenne I sayd to hym that but she told him to wait seven years, and a half none peramoure or louer ought not to saye to his lady that he loueth her, *tyll the tyme of seuen yere and an half be * [Cuzton, m. ii.] passyd & gone, and that it was but a lytell temptacion.
- 24 Thenne he wende to haue argued, and put many reasons vnto me, whanne I sayd al on hyghe: 'Behold ye all what sayth this knyght, whiche is but two yere syn he loued fyrst one lady!' And thenne he prayd that I shold kepe my pees therof,
- 28 and that in good feythe he shold neuer speke to me therof. But at the last he sayd to me, 'Lady of the Towre, ye be moche euylle and straunge; and also after your wordes ouer proud in loue, I doubte that ye haue not be euer so straunge. Ye be
- 32 lyke the lady of the fucille, whiche said to me thus, that she wold neuer here ne vnderstand the noote and wordes of none, sauf one tyme that a knyghte prayd her, but she had an vnkle whiche she made to hyde hym self behynd her, for to here and
- 36 vnderstande what that the knyght shold seye; wherin she dyd

and he repiled she was evil and strange.

[*Caxton.*] grete treason. For he wende wel secretly to saye his rayson, and wend not that any one had herd hym, but her self alone. Wherefore I dare almost say that bothe yow and she be but grete spekers, and lytell pyteous of them that requyre 4 mercy and grace; And she is of your oppynyon, that no ladyes or damoyseles may not disporte them with none other than with theyr lord, for the reasons which ye haue sayd before. But, syre, sayd the Lady of the Tour to her lord, 8 as for your daughters, ye may saye to them and charge them of that what shalle befall yow, but after the faytte or dede ryght shall be done. Syre, I pray to God that to worship and honour they may come, as I desyre. For myn entencion and 12 wyll is not to ordeyne vpon none ladyes ne damoyseles, but yf hit be vpon myn owne daughters, of whome I haue the chastysement and charge. For euery good lady or damoysele, yf God be pleased, shalle gouerne and kepe hem self well to 16 theyr worship and honour, withoute I, that am of lytell wytte and lytell knowynge, entremete me therof."

The Lady of the Tower prays that her daughters may come to worship and honour.

[CHAPTER CXXXII.]

Yet speketh the knyght of the Toure. Capitulo C xxxij.

m ij 20

* [*Caxton,*
m. ii. b.]

T the lest, my lady, I wylle yet argue to yow, sayeng
"a that, yf she may seme to come vnto worship and valour,
the whiche had neuer, ne also shold haue courage ne
hardynes to put hem self in payn to haue hit, but it were for 24
the loue and playsyr of his lady, and by good trust to be a good
knyght, and Renommed amonge the valyaunt and hardy, for to
gete worship and the grace of his peramour. And for a lytell
chere, a man comynge of lowe degree may be enhaunced by his 28
loue, and be compted amonge the worthy and valyaunt."

Yet the
knight said
that love
raised men of
low degree.

[CHAPTER CXXXIII.]

How one must be wyly and subtyll for to discourere his loue.

Capitulo

C xxxij

The Lady of the Tower replied, that

Ire, hit semeth me that there be many maners of loue, And, 32
"s as men saye, the one is better than the other. For yf hit

- be so that a knyght or squyer loueth somme lady or damoyselle [Caxton.]
knights love
for worship
and honour
only.
by worship and honoure only, And for to kepe her worship
and the curtosye of her, and for the good that she shalle do to
4 hym, suche loue is good, whiche is wythout prayer or request.”
“What, lady, yf he requyareth her to kysse or embrace hym, it
is no force, the wyndes blowen it away!” “Ha, a! Syre, I The lady
replies
answere vnto yow, that as wel to my doughters as to other that
8 me semeth; And therto I consente, that they maye make to
them good chere, and that they kysse them before all, to thende
that they lose not theyr valour. But, as for my doughters
whiche ben here present, I defende and withsaye to them the
12 kyssyng, and alle suche maners of disportes. For the wyse lady that kissing's
parent and
cousin to foul
deeds.
Rebecca, whiche was ryght gentylle and noble, sayth, the
kyssynge is nyghe parente and Cosyn vnto the fowle faytte
or dede. And Sybylle sayth, that the fyrst signe or token of
16 loue is the loke or beholdyng; and after the amorous loke they
come to the kyssynge, and thenne the dede or faytte; The
whiche dede taketh away the loue & worship of God & of the
world; & thus they come from one dede to another. & I lete
20 you know that me semeth that, assone as they suffre them to be
kyssed, they * put them self in the subiection of the deuyll, * [Caxton,
m. iii.]
whiche is to subtyll. For suche one weneth wel at the
begynnynge to kepe hym fermely and be stronge, the whiche
24 he deceyueth by his subtyll arte and crafte, and by suche
kyssynges. And thus, as one kyssynge draweth to hym another,
And as the fyre kyndelet a strawe, and fro that strawe it
cometh and kyndelet another, & thus atte last the bedde As one straw
setteth a
house on fire,
so love
kindleth evil.
28 is a fyre, & the hows also; in lyke wyse is it of suche loue.
And yet I charge yow, my fayre doughters, that ye be no
players. For suche playeng causeth oftyme many a folysshe
loke and beholdynge, by the whiche may perauentur come
32 blame and euylle renomme. I herd ones reherce and saye a The Duchesse
of Bavaria
tale of the Duchesse of Banyere, how that she had wel twenty
subgettes, as men sayd, the whiche loued her, and to eche of
them she gaf signe and token of loue. She playd with them at
36 the tables, and wan of them coursers, and hakneys, and dere

[Caxton.
took gifts
from many
who loved
her, but was
defamed at
last.

and ryche furringes, and also rynges and precious stones, and many other Iewels; and grete prouffyte she had by them. But, for certayne, she coude neuer kepe her self so wel, but that at the last she was blamed and dyffamed. And better it had be 4 for her worschyp, that she had bought and payed alle that she had of them half derer more than it was worthe. Therefore grete perylle is to euery lady or damoyzell, and to all other good and worshipfull wymmen, to vse suche playenge and be of suche 8 lyf. For the most appertyse and wyse fynd them self at the last, by suche delynge mocked and blamed, and fowle dyffamed. And therefore, my fayre doughters, take ye here good ensample, and be ye not to curyous to ony playe for to wynne suche 12 ouches or fermaylles; For, by the couetousnes to gete and haue suche Iewels for nought, many a woman put her self in subiection; and oftyme it befalleth therfor that they be deceyued. And thus is it good to aduyse and beware hym self before the 16 comynge of the stroke."

Many a
woman is led
to evil by
covetousness.

[CHAPTER CXXXIV.]

How the holy lady approued the heremyte. Ca. C xxx[i]v.

m iij

* [Caxton,
m. iii. b.

f Ayr doughters, I wylle telle yow one of the last ensamples 20 of this booke. It is of a full good lady whiche is moche to be preysed. And this ensample is reherced in the booke of Vitas Patrum, how the wyf of the prouost of Acquylee approued an holy Heremyte by his bounte. 24

A holy
hermit lived
twenty-five
years on
bread and
herbs,

Ther was thenne an holy Heremyte in an heremytage, the whiche had ben there by the space of xxv yere, where as he ete but breed and herbes and Rotes, And ofte he fasted, and was of good and holy lyuynge. This good and holy Heremyte 28 beganne ones vpon a tyme to saye, "A, good lord, my creatour and my maker! yf ageynst the I haue ony thyng mysprysed, I demaunde and crye to the, mercy; and yf I haue this xxv yere done ony good, dwellyng styll in this Heremytage, what 32 meryte shalle I haue therfore?" A vysyon came sone to hym, by the whiche hym thought that he sawe oure Lord, whiche sayd to hym, "Thow shalt haue the meryte of the prouost of

and in a
vision was
told to go to
Aquileia,

Acquylee and of his wyf." And thenne, whanne he had seene this [Caxton] vysyon, he sayd that he shold neuer reste tyll he come into Acquyllee for to enquire of the lyf and condicions of the prouost and of his wyf. He wente thyder, And, as God wold, thurgh the grace of the holy ghoost, the prouost and his wyf knewe wel the comynge of this Heremyte, and the cause also why he came thyder. It befelle thenne, as the Heremyte was nyghe by the Towne, he sawe the prouost, whiche yssued oute of hit with a grete companye of men, and wente to make Iustyse of a Squyer, whiche had slayne another Squyer; And was the prouost rydyng vpon a fayr courser, And had on hym a fayre gowne of sylke rychely furred; And all his men that were aboute hym wel clothed & arayed. And as sone as the prouoste sawe the Heremyte, he knewe hym, as the wyll of God was, and callyd hym, and sayd, "Good and trewe man, goo ye home to my wyf, and take her this rynge, And telle her that she doo to yow as she wold doo to me." The Heremyte demaunded of hym what he was. And he answerd to hym that he was the prouost of Acquyllee. The Heremyte thenne, that sawe hym in suche estate and soo Rychely clothed, was abasshed, and ryght sore merueylled, that he * was so coyntely arayed, and that he wente for to make a man to be hanged. He wyst not what he shold thynke or saye, and was al troubled and abasshed; And hym thought that he had nothyng deserued of God. But neuertheles he wente to the prouostes place, and founde there the lady his wyf, to whome he toke the rynge, and said vnto her that her lord sent hym thyder, And that she shold doo to hym as she wold doo to hym self. The good lady receyued hym, and made the table to be couerd, & prayd hym to sytte before her. She made hym to be serued of grete plente of good and delycate metes, and of good wyne. And the Heremyte, whiche was not wont to haue before hym suche metes, Neuertheles he ete and dranke there, And sawe how the good lady toke the good metes that were put before her, and how she brake and dressed the good capons and other metes, And thenne she dyd put it al togyder in a

where the
provost sent
him to his
wife,

* [Caxton,
m. liii.]

who received
him with
honour,

[*Carton.*] grete dysshe, and sente it to the poure folke, And toke only
for her refection brede and water; And thus she dyd euery day,
and made him lie in her lord's bed. bothe at souper and at dyner. And as the euen came, she had
the Heremyte into her chambre, whiche was rychely hanged 4
with cloth of sylke, and nobly dressed and arayed, and sayd to
hym, "Good and trewe man, ye shall lye in the bedde of my lord
and in his chambre." The Heremyte wold haue reffused it; but
the lady sayd that she wold do the comaundement of her lord, 8
And that for certayne he shold lye there. There she made to
be brought to hym good spyces, and stronge and good wyne,
wherto the good Heremyte tooke soo good a sauoure that he
ete and dranke soo moche, that he was dronke, and ful loyous 12
in his spekyng; For the good wyn had soone ouercomen hym,
by cause he was not wonte to drynke of hit. He wente to
bedde, and the lady vndyd her clothes, and leyde her self by
hym, and beganne to embrace and taste hym. And the 16
Heremyte, that moche hadde taken of metes and drynkes,
awaked, and his flesshe beganne sore to be meuyd, And wold
haue accomplysshed the faytte or dede of fornycacion with the
lady. Thenne sayd she to hym, "Swete Frende, whanne my 20
lord wyl haue to doo with me of suche thyng, he goeth fyrste
to bathe, and wassheth hym selfe in that Tubbe, whiche ye see
yonder full of water, for to be the more *clene and fayre." And
theremyte, whiche thoughte to nothyng than to fulfyll 24
accomplysshe his wyll, sterte in the tubbe full of water, and
bathed and wasshed hym in the water, whiche was cold as ony
yse; and anone he was as half dede of cold. Thenne the lady
called hym to her; And he came alle shakynge, For his hete 28
was gone, and also his euylle wyll. And the lady embraced
hym ageyne so moche that he gate hete, and was so chauffed
that he wold haue done his folysshe delyte. And as she sawe
hym soo chauffed and so brennyng in that fowle delyte of 32
lecherye, she prayd hym that he wold, for the loue of her, goo
and wasshe hym ageyne in the tubbe, for to be the clener; And
he, that yet had not slepte and was full of myghty and stronge
and this he did the second time, wyne, as a man oute of his wytte, rose vp oute of the bedde, 36

And he was
heated with
wine,

so that when
the lady
came to bed
to him, he
would haue
embraced
her, but she
bade him
wash in a tub
of cold water;

* [*Carton*,
m. iiii. b.]

and wente and bathed hym ageyn into the tubbe; and anone [Caxton.]
 the cold water made hym feble & hard for cold. Thenne the
 lady called hym to her ageyne; And shakynge he came to her,
 4 as he dyd before; his teeth shoke and bete eche other for
 cold; And alle his grete hete was passed and gone. The lady
 roose vp, and couered hym well with warme clothes, and lefte
 hym alone, to thende he shold take his reste. And soone
 8 after, as he was a lytyll warme, he fylle into a slepe, for his
 hede was ryght pesaunt and heuy, And he awoke not tyll the and then fell
asleep.
 morowe was come. To his rysynge cam an old preest or
 chappellayne, whiche demaunded hym how he dede. And
 12 whanne he perceyued that he laye in so fayr a bedde, and that
 he was so taken and surprysed, he was full of shame, and
 moche merueylled how in that dronkeship and folysshe wyll he In the morn-
ing he was
ashamed, and
asked about
the provost
and his wife.
 was falle. He thenne sawe wel, that they were of gretter
 16 meryte than he was, And demaunded of the Chappellayne, of
 the lyf and gouernaunce of the Prouost and of his wyf; And he
 told hym that the most parte of the dayes of the yere they
 wered the hayre, And that the good metes whiche were
 20 brought at the table before them they sente to poure folke,
 and ete black brede and metes of lytyll sauoure, and dranke but
 water; And how they fasted the most parte of the weke. He
 after demaunded of hym why that tubbe full of cold water was
 24 sette by theyr bedde; And he answerd that it was put there for
 to kepe them fro the brennyng wyll of *lecherye, for as * [Caxton,
m. v.]
 soone as she or he is chauffed, and their flesshe mouyng to that
 fowle delyte, they ryse out of the bed, & wasshe and bathe
 28 them self in this tubbe, whiche is ful of water, excepte one
 daye of the weke. Thenne as theremyte had this examyned the
 old Chappellayne vpon the faytte of the prouost and of the
 lady his wyf, and that he was well certayne how they ledde
 32 theyr lyf, he thought that the prouost, how be it that he
 were nobly and Rychely arayed withoute, and to the sight of
 the folke, whiche secretly, vnknowynge to no man, bare and
 had on his flesshe the hayre, and made good Iustyce and the
 36 execucion of the mysdoers to be done and executed bfore hym,

[Caxton.] was worthy to haue, and also his wyf, seuen tymes more
 And thinking of the past night, he was ashamed and cursed himself, meryte. For he remembryd hym of the fowle dede whiche
 he wold haue commysed or done with the good lady, And how she essayed, wherof he was moche vergounous and⁴
 shamefull, and within his herte he cursed hym self that euer
 he departed oute of his heremytage, and that in trouthe he
 was not worthy to pulle of theyr shone and hosen fro theyr
 legges, wherfore fro thens he departed shameful and wepyng, 8
 sayenge with a hyghe voys, "Fayre God and good lord, I
 knowe no gretter tresour more noble ne more precious than
 is the good lady whiche hath essayed me, sene my folly, and
 approued my fallace and decepcion; And veryly she is wel¹²
 worthy to be called and named the precious Margaryte, as ye
 sayd in the Euangely." Thus spake the holy Heremyte in hym
 self allone, and repented hym of his mysdede, and humbly
 and repented of his folly. cryed to God mercy, praysynge the good lady of her good lyf. 16
 Therfore a woman is to be preysed whanne she essayeth her
 self, and that she can resiste ageynst the temptacions of the
 deuyll, and ageynst the feblenes of her mortal fleshe, the
 folysshe wylle of her fowle delyte. And thenne, as that fowle²⁰
 and dampnable delyte is by them accomplysshed and done,
 they repente them of it; but it is to late, For the deuyll, as he
 hath purchaced and brought them therto, he holdeth them in
 his subiection, and for his seruauntes, and assembled and²⁴
 bynde them toggyder, in suche wyse that with grete payne
 they may be vnbound.

[CHAPTER CXXXV.]

[Caxton,
m. v. b.,]

How the deuylle tempteth many one of the synne where as he
 fyndeth them most wyllynge and redy to. 28
 Capitulo C xxxv.

A great lady
was a widow,
with one
married
daughter,

N Ensample I shalle reherce vnto yow of a grete lady,
 a whiche was lady to a Baron. This lady was longe tyme
 in the state of wedowhede, and had but a doughter, 32
 whiche was wedded to a grete lord. She thenne became seke,

and laye in her dedely bedde, and made the cheste, where as her [Caxton.]
 tresoure was in, to be sealed; and the keye to be brought vnto and on her deathbed she hid in the bed the key of a chest,
 her, whiche she put in a lynen clothe vnder her bak. The dethe
 4 ranne fast vpon her; and she, whiche had euer thougt to her
 tresour, lyfte vp her hand, makynge signe or token that
 none shold approche ne come to her back. And thus she dyd
 styll, tyll she deyde, and rendryd her sowle oute of her
 8 body. Thenne came the doughter, whiche was a grete lady,
 and demaunded of them that were at her deth yf she had
 ony tresour. They ansuerd, that they knewe of none, but
 thought that she had some, and that yf she had ony, it was
 12 hyd somwher aboute her bedde. They told to her the maner of
 her moder, and how she wold not suffre that ony body shold
 come by her, and also how she maade a cheste to be sealed,
 and the keye of hit brought to her, whiche keye she kepte
 16 euer vnder her back. The corps was meued and tourned; and
 the keye found. And thenne her doughter wente into a Towre in which her daughter found great wealth,
 where as the Chyste was, and opened hit; wherin she fond, as
 wel in coyne as in plate, more than thyrty thousand pound;
 20 but the gold was found in cloutis and ballys of threde and of
 wulle, and in other thynges; wherof alle they that knewe and
 sawe the maner of it, were merueylled; and abasshed. The
 doughter thenne made a Crosse, and sayd, that in good
 24 feythe she held her not so ryche by the xxv parte as she was,
 wherfore she merueylled moche, and was sore abasshed. And
 yet she sayd how of late she and her lord also cam to her,
 and prayd her to helpe and lene to them some of her good tyll
 28 a certayne tyme that they shold rendre it and paye it her
 ageyne, And that she sware & made grete othes to them that
 she had no money, ne no syluer, but suche plate as they sawe though she had pretended to be poor.
 abrode, that was a coup and a * pyece only; And therfore was * [Caxton, m. vi.]
 32 she moche merueylled to fynd there so grete a tresour. Thenne
 sayd the folke whiche were with her, "Madame, be not ye
 merueylled, for we ben therof more merueylled than yow;
 For yf she wold send on a message, or els as she had som
 36 other thyng to do, she borrowed some money ofoure ser-

Caxton.] uauntes, & sayd' that she had' no money, by her feythe." The
 The daughter
 and her hus-
 band kept all
 this money,
 and said no
 prayers for
 their mother,
 nor made any
 tomb for her.
 doughter tooke alle this good' with her, and' went her waye
 toward' her lord', to whome she was welcome; And' of all this
 tresour was neuer gyuen a halfpenny for the sowle of theyr 4
 moder, but soone they forgate her. For it is not yet longe
 tyme gone that I was where as she was buryed', and' demaunded'
 and' asked' of the Monkes' of the Abbeye where she lay, and'
 why she had' no tombe on her, or some token of her. And 8
 they ansuerd' to me that, syn she was entered' there, no masse,
 ne no seruyse at all, ne none other good' ther had' be done for
 her. By this ensample may ye knowe how the deuylle is subtyll
 to tempte the folke of the synne where he seeth them most 12
 entatched'; & soo fast he holdeth them in it, that they maye
 not leue it, withoute to be therof Confessyd'; and' maketh
 them his seruauantes, as he dyd the forsayd' lady. For he dyd'
 soo moche that she was subgette and seruauant to her gold, in 16
 suche wyse that she durst not take of hit to doo her any good'.
 And therefore, my fayre doughters, here is a good ensample that,
 yf it befelle that God of his grace sende yow ony grete good',
 that ye departe largely of hit to the poure folke, in the worship 20
 of God and for the loue of hym, And specially to youre poure
 parentes and' neyghbours; and leue it not to be departed by the
 handes of youre heyres; as dyde this lady, for whome, after
 her dethe, was neuer masse ne none other good done for her, as 24
 ye haue herd' tofore.

[CHAPTER CXXXVI.]

Thexample of a good wydowe. Capitulo

C xxxvj

Of a widow

a Nother Ensamble I wyllle telle yow contrary to this. It
 is of a good lady, whiche longe tyme was in wydowhede. 28

[* *Caxton*,
m. vi. b.]
 who led a
 good life,

She was of a holy lyf, and moche humble & * honourable, as
 she whiche euery yere kepte and held a Feste vpon Crystemasse
 day of her neyghbours bothe ferre and nere, tyll her halle was
 ful of them. She serued' and honoured', eche one after his 32
 degree; And specially she bare grete reuerence to the good'
 and trewe wymmen, and' to them whiche had' deseruyd' to be

worshipped. Also she was of suche customme, that yf she [Caxton. She helped poor people at weddings and funerals,
 knewe any poure gentyll woman that shold be wedded, She
 arayed her with her Iewels. Also she wente to the obsequye of
 4 the poure gentyll wymmen, and gaf there torches, and all suche
 other lumynary as it neded therto. Her dayly ordenaunce was,
 that she rose erly ynough, and had euer Freres, and two or
 thre chappellayns, whiche sayd matyns before her within her
 8 oratorye; And after she herd a hye masse and two lowe,
 And sayd her seruyse full deuoutely; And after this she wente
 and arayed her self, and walked in her gardyn or els aboute
 her place, sayenge her other deuotions & prayers. And as tyme
 12 was, she wente to dyner; And after dyner, yf she wyste and
 knewe any seke folke or wymmen in theyr childbedde, she wente and visited the sick,
 to see and vvytyed them, and made to be brougt to them of her
 best mete. And there as she mygt not go her self, she had a
 16 seruaunt propyce therfore, whiche rode vpon a lytell hors, and
 bare with hym grete plente of good mete and drynke for to
 gyue to the poure and seke folke there as they were. And after
 she had herd euensonge, she wente to her souper, yf she fasted
 20 not. And tymely she wente to bedde; And made her styward
 to come to her to wete what mete sholde be had the next daye,
 and lyued by good ordenaunce, and wold be purueyed byfore
 of alle suche thynges that was nedefull for her houshold. She observing also all the fasts of the church,
 24 made grete abstynence, and wered the hayre vpon the Wednes-
 day and vpon the Fryday. And hou I knowe this, I shalle telle
 it to yow. This good lady dyed in a Manoyr whiche she held in
 dowa[r]ye, the whiche was apperteynyng to my lord my fader,
 28 And I and my susters, whiche were but yonge of age, cam to
 duelle there; And the bedde wheron this good lady deyed was
 broken in pyeces, & vnder the strawe was founde a hayr,
 whiche a damoyseil toke, And sayd to vs that it was the hayr of When she died it was found that she had worn
 32 her lady, And that she wered it two or thre dayes in the
 weke; And also told * and reherced to vs her good condycions *[Caxton, m. vii.]
 and her good lyf, And how she Rose euery nyght thre tymes,
 and kneled doune to the ground by her bedde, and rendryd a hair-shirt twice a week.
 36 thankynges to God, and prayd for al Crysten sowles, And

[Caxton.]

The lady was
Cecile of
Ballenulle;an example
to all other
women;of whom I
recollect
many things,
though I was
but young
when she
died.

how she dyd grete almes to the poures. This good lady, that wel is worthy to be named and preysed, had to name My lady Cecyle of Ballenulle. And yet I haue herd saye that her broder myghte spende yerely xvij M pound; but, notwithstandinge 4 that, she was the most humble and the most good and curtoys lady that euer I knewe or wyste in ony countrey, and that lasse was enuyous, and neuer she wold here say ony euyl of no body, but excused them, & prayd to God that they mygt 8 amende them, and that none was that knewe what to hym shold happe. And thus she blamed them that spake euylle of other folk, And maade them abasshed of that she repreued them so as she dyd. And thus oughte to doo euery good woman, 12 and euery good man, at the example of this good lady. And knowe ye that hit is a noble vertu not to be enuyous, And not to be loyeful of the dommage or scathe of other. And, for certayn, this good lady sayd that they which anaunced 16 them of the euylle and ommage of other, and that mocked theyr neyghbours and other, And that God shold punyshe them or some of theyr nyghe frendes and parentes, wherof came to them grete shame. And that haue I sene ofte befall, 20 as the good lady sayd; For none oughte not to luge ne reproche the dammage or euylle of other. Many suche fayre and prouffitable talkyng of this good lady is in my memorye, Notwithstandyng the yong age whiche I was of whanne she 24 deyde; For I was not aboue ten yere old. She had a ryghte noble ende, and, as I wene, ryght agreable to God; And, as men say comunely, of honest and good lyf cometh euer a good ende. 28

[CHAPTER CXXXVII.]

The thre enseynementes or lernynge whiche Cathon gaf to his sone. Capitulo C xxxvij

[Caxton,
m. vii. b.]
Cathon was
a Roman
philosopher,

a Nother ensample I will tell yow, of the wyse Cathon, by whos wysedome was all the Cyte of Rome gouerned. He 32 made & wrote many fayr auctorytees, the whiche yet as now make grete memore of hym. This Cathon had a sone,

and as he was in the bedde of his deth, he callyd his sone to hym, [Caxton.]
 the whiche had to name Cathonet, and sayd to hym, "Fayre ^{and at his death he called to him his son,}
 sone, I haue longe lyued in this world, whiche is moche hard to
 4 knowe, and moche merueyllous, and alwey shall wexe wors, as
 I trowe; wherfore I wold and desyre moche that your gouerne-
 ment and maner of lyuyng shold be good, to the worship of
 yow and of all your frendes. I haue take therfore to yow by
 8 wrytyng many enseynementes, the whiche shalle prouffyte
 to you herafter, yf ye therto wylle sette your herte, and haue
 them in youre memorye. Neuertheles, I haue bethought in ^{whom he advised;}
 my self to telle and gyue yow other thre er I deye; wherfore
 12 I praye yow that euer ye wyl haue them in your memorye.

[CHAPTER CXXXVIII.]

The Fyrste enseynement. Capitulo

C xxxviii.

"t He fyrst enseynement of the thre is this, that ye take ^{first: to hold no office of the king, if he had enough to live without it;}
 none offyce of your souerayne lord; yf so be that ye haue
 16 good ynough & good suffysaunte after as your estate
 oughte to haue, and nomore ye ought to aske of God; And
 therefore ye ought not put your self in subiection to lose your
 good by somme euyl word or by somme euyl reporte. For
 20 certaynly, my fayr sone, there be lordes of dyuerse condycions
 and maners. Somme ben hasty, and that lyghtely bileue; And
 somme haue other maners of condycion; And therfore men
 oughte to haue suffysaunce, and be doubtyng to put hym self,
 24 his estate, and worship, in parylle and in the daunger of folke
 whiche ben lyght of wylle. The second enseynement is, that ^{second: to spare no one justly con- demned to death;}
 ye respyte no man that hath deseruyd to deye, & specially yf he
 be custommed to doo euylle; For, yf ye soo dyde, ye shold be
 28 participant in al the euylle that he afterward ^{*[Caxton, m. viii.]} shold doo, as
 ryght were.

[CHAPTER CXXXIX.]

The thyrd enseynement. Capitulo

[C] xxxix.

"[T]he thyrd Enseynement is, that ye preue and essaye your ^{third: to prove if his wife could keep his secreta.}
 32] wyf, to wete and knowe yf she shalle kepe secretly your
 13—2

[Caxton.]

The son for
a while
observed
these
precepts,

but after-
wards ac-
cepted an
office of the
king.

and also
forgave a
thief con-
demned to
death.

counceylle, whiche perauenture myght be cause of your dethe. For there ben somme whiche ben moche wyse, and that can wel kepe secretely what that someuer men sayen to them, and the whiche also gyue good counceylle and aduysement. And⁴ somme ben, that can neuer kepe their tongue, but telle alle that is sayd to them, as well ageynste them, as for them." And thus the wyse Cathon gaf this thre ensygnementes to his sone, as he lay seke at the poynt of his dethe. This trewe⁸ and wyse man Cathon deyde, and his sone abode on lyue, whiche was hold sage and wyse, In so moche that themperour of Rome toke hym his sone for to endoctrynie and teche hym. And afterward he maade some lordes to speke to hym for to¹² withold hym to gouerne, and sette in good rewle, the grete fayttes and materes of Rome, and promysed hym to haue therby grete auaylles and prouffytees; wherfor, and by the couetyse of these prouffytees, he consented to take thoffyce,¹⁶ and toke on hym the charge of it, and forgate thenseygnement and techynge of his fader. And after, whan he was stablysshed and receyued in his offyce, he rode on a daye thorough the hyghe strete with grete compagne of folke whiche folowed²⁰ hym, He sawe a theef whiche men conueyed to the galhows for to be hanged, whiche was moche yonge. Thenne sayd one to Cathon, whiche stood by hym, "Syre, bycause of the nouellyte of your offyce, ye may wel respyte and kepe this man fro²⁴ dethe." And he, without enquest by hym made of the caas why he was lured to receyue dethe, made hym to be vnbound, and, by cause of the nouellyte of his offyce, he kepte the theef fro dethe. He was to hasty; For at that tyme he thougt not on²⁸ the commaundement that his fader had made vnto hym.

[CHAPTER CXL.]

* [Caxton,
m. viii. b.]

* How Cathon, after he had done ageynst the two commaundements, essayed the thyrd on his wyf. Capitulo C xl.

In the night

a S the nyght was come, And that Cathon had slept his fyrst³¹ slepe, he had many vysyons vpon this matere, in so moche

that he remembryd how he had broken and done ageynst two of the commaundementes of his fader; And, seynge this, he thought that he wold not breke ne do ageynst the thyrde; wherfore he wente to his wyf, and sayd thus to her, "My good frende and my wyf, I wold telle yow a grete counceyll, whiche toucheth my persone, and myghte be the cause of my dethe, yf I wist that ye shold kepe it secretly." "Ha, a! my lord," sayd she, "on my feythe, I hadde leuer be dede than to discouere to ony body youre counceyll." "Ha, a! my frend, thenne shalle ye knowe hit," sayd he;—"Trowth it is, that themperour toke to me his sone, as ye wel knowe, for to lerne and teche hym; but certaynly hit is not longe tyme gone, for somme wordes whiche he sayd to me, that I, as a drunken man and as he that was wrothe of other thyng, hastely toke the Child and slewe hym, and more I dyd, for I tooke and arrached oute of his bely his herte, the whiche I made to be confyte in sugre and other spyes, and sente it to themperour his fader, and, to his moder, And they ete hit; And thus I auenged me of hym, but I knowe wel now that it is an euyll and abhomynable dede done, wherof I me repente, but it is to late; Therefore, my good Frend and my wyf, I praye yow as affectuelly as I can, that ye kepe this counceyll secrete withyn your herte, as I trust me to yow." But the morowe after, she beganne to wepe and maake grete sorowe; And a woman whiche was with her demaunded of her, "Madame, what haue ye that ye make suche sorowe? Haue ye ony heynesse wythin your herte?" "Veryly," sayd she thenne, "ye, my Frend, and that a grete, but rather I shold deye, er it shold be knowen." "Ha, a; madame! she wer wel oute of her wytte that shold telle and dyscouere suche a counceyll, yf ye had sayd hit; And as for me, rather I shold lete me drawe than I shold telle it ageyn." "Ye," sayd the wyf of Cathonet, "maye I truste in yow?" "Ye, by * feyth," saith the other woman. She tooke her feythe and her othe, And thenne to her she told and discouered her secrete, how her lord had slayne themperours sone, and his herte, confyted in spyes, had sente to themperour his fader and to his moder, &

[Caxton.]
Cathonet
remembered
his father's
advice,
and told his
wife he
would tell
her, as a
secret,

that he had
killed the
emperor's
son.

The wife told
the story to
her friend;

* [Caxton,
n. l.]

[Caxton.]

this woman
told the
empress what
Cathonet's
wife had told
her,

and this she
did out of
envy to
Cathonet.

The empress
began to
grieve, and
told the
emperor,

* [Caxton,
n. l. b.]
who ordered
Cathonet to
be put to
death.

how they had ete of hit. This woman maade a Crosse, as she were sore merueylled, and sayd that she shold kepe hit secretly. But certaynly her taryenge there, after that she knewe hit, thought her longe, for to haue go and telle it to 4 other; For, as soone as she was departed fro Cathons hows, she wente forthwith where themperours wyf was, and came and kneled before her, and sayd, "Madame to your good grace I wyll speke secretly of a grete counceylle." And thenne 8 themperesse commaunded her ladyes to go aparte, And the sayd woman beganne thus to speke: "Madame, the grete loue whiche I bere vnto yow, and for the grete good that ye haue done to me, And as I truste that ye yet wyll doo, maketh me 12 to come hyder for to telle yow a grete counceylle, the whiche I wold not telle but to youre persone; For I myght not suffre ne see your dishonour, for none erthely good. Madame, it is so that ye loue and haue dere, Cathonet, more than ony other, as it 16 appyerth wel; For ye haue made hym gouvernour of the Cyte of Rome, And ye shewed hym gretter loue whanne ye gaf to hym the keypyng of your sone, to whome he hath hold such felasship that he hath slayne him, And hath take his hert out of 20 his bely, And wel dressyd and confyted in sugre and spyces, and hath made yow to ete it." "What saye ye?" sayd themperours wyf. "Madame," sayd she, "I telle yow trewe for certayn; For I knowe this by the mouthe of Cathonets wyf, whiche, sorowful 24 and wepyng, told it to me in grete counceylle." And whanne themperesse herd her so speke, she with a hyghe voys beganne to crye, and made suche a sorowe that it was pyte to see, In soo moche that the tydynges came to themperour, how the 28 Emperesse made so grete sorowe. Themperour was sore abashed, And came there as themperesse was, and demaunded of her why she maade suche sorowe; And she, with hyghe pleynt, ansuerd and reherced to him al that the damoyzell had 32 told her of theyr sone. And whan themperour wyst that they had eten * the herte of theyr child, he bicame ryght angre and sorowfull, And commaunded that Cathonet shold forthwith be take and hanged in the myddes of Rome, there as the folke 36

- myght loke on hym as vpon a fals murderer and traytour. [Caxton.]
 His Sergeaunts wente and toke hym anone, and told hym the
 commaundement of themperour, and that it was for his sone
 4 whiche he had slayne. Cathonet thenne sayd to them, "It is no
 nede that al that men sayn be trouthe; ye shall put me in
 pryson, and shalle say that it is to late to make ony execu-
 cion of Iustyce, And that to-morowe I shall be hanged before
 8 the peple." The sergeaunts loued hym moche, and soo dyd
 alle manere of folke; they dyd as he badde them to doo, And
 thenne wente and sayd to the Emperoure and themperesse that
 hit were for the beste to make Iustyce of hym on the morowe
 12 nexte comynge, and that hit was to late, and how more
 people shold thenne be gadered and assembled for to see hym.
 And the Emperour, whiche made grete sorowe for his sone,
 graunted hit.
 16 And notwithstondynge this, in the meane whyle that Ca- Cathonet
 thonet was conueyed to pryson, he callyd to hym a Squyer of meantime
 his, And seyde to hym, "Goo to suche a knyght that kepeth to the lord
 themperours sone, and telle hym how the Emperour weneth that kept the
 20 that I haue put hym to dethe, And that he faylle not to be son.
 here to-morowe with hym before the houre of pryme, or els I
 shalle be in grete perylle to receyue a shameful dethe." This
 Squyer departed, and soo faste rode and waloped, that that
 24 nyght he came aboute one of the cloke after mydnyght there as
 Cathonet hadde take to kepe the sone of the Emperoure, as to
 his trewe and good Frende, whiche was a trewe man, and
 moche wyse, And merueyllously they loued eche other. The who was
his friend.
 28 squyr beganne to calle wyth an hyghe voys, And dyd soo
 moche, that he came tofore the bedde there as the trewe and
 noble Baron laye, And told hym how somme had done byleue
 to the Emperour that Cathonet hadde slayne his sone, And
 32 how hit was ordeyned that he shold be on that next morowe
 hanged.

And as the Baron herd this, he was sore abashed; & moche
 * merueylled of this auenture; & forthwith he rose oute of his
 36 bedde, and made his men to be redy, and came to the bedde

And the
baron arose
* [Caxton,
n. ii.]

[Caxton.]
and went to
the prince's
bed, and
told him
about
Cathonet.

where the sone of themperour lay, and told to hym the merueyll. And whanne the child vnderstood it, he had grete sorowe in his herte, For ouermuche he loued Cathonet his maystre. Here I leue to speke of the Baron, and of themperours sone, and tourne ageyne to speke of Cathonet, whiche was in pryson.

CHAPTER CXLI.

How they wold hange Cathonet. Capitulo

C xlj.

Cathonet
was much
loved by the
Romans,

Athonet was merueyllously loued in Rome of all maner of folke, as he that was wyse, humble, trewe, and curtoys, and whan the morow was come, he sayd to one his grete frend, that at all auenture he shold make the hangmen of the towne to hyde them self secretly somwher tyll it were about the houre of tierce. And he dyd as he had prayd hym to doo.

who grieved
as they saw
him go to the
gallows;

Cathonet thenne, aboute the houre of pryme, was conueyed to the galhows of alle the peple of Rome, whiche made grete sorowe for hym; And yet gretter sorowe had they made, but 16 they wened veryly that he had done the dede of whiche he was accused, wherof they had grete merueylle; And sayd emonge them "How may suche a wyse man haue be so sore tempted of the deuylle, that he hath slayne themperours sone? how may this be?" Of this faytte was grete talkynge amonge them: Somme byleued hit, And somme sayd it was not so. Neuertheles he was had to the galhows, and was asked after the hangman, but he coude not be found there; wherof hit 24 befelle a grete merueylle, for he whiche Cathonet had respyted & saued fro dethe as men led hym to be hanged came forth

but the
hangman
could not be
found,

and the man
whom
Cathonet had
sued from
death offered
to hang him
now.

& sayd, "Lordes, the dede is fowle, dishonest, and vylaynous, and for the loue of themperour I offre my self to doo thoffyce, 28 yf there be none other that wylle doo hit." Euery man looked thenne on hym & sayd, "Is not that he to whome Cathonet graunted his lyf whanne he was newe putte in thoffyce of gouernour?" "Certaynly," sayd the other, "hit is he & none 32 other, withoute fawte." Wherefore, in token and signe of a grete merueyll¹, they blessyd * them with theyr handes, sayeng,

* [Caxton,
n. il. b.]

¹ Caxton, meeueyll.

- “He is wel a foole that saueth and respyteth ony theef fro the galhows!” Cathon[et] thenne loked on hym, and sayd, “Thou arte wel passyng redy. Remembryst not thow the tyme passed? but thus gone the merueylles of the world.” And as soone as he had sayd these wordes, there was a grete nombre of men al on horsback, whiche made grete clamour, and cryed, “Put not to dethe the trewe man Cathonet!”

CHAPTER CXLII.

- 8 How themperours sone¹ came to saue his mayster Cathonet, and of his escape. Capitulo C xliij.
- 2 Nd whan the people perceyued and sawe the horses rennyng toward them, and sawe anone the sone of themperour, whiche cryed, “Touche not, neyther ley hand on my maysters body, for I am alyue!” they were gretely merueylled. The child anone lyght of his hors, and wente and vnbonde his mayster, & sore wepyng, kyssed hym ful tendirly
- 16 & said, “Ha, a! my swete frend & maister! who hath this purchaced, & so grete a lesyng founde & contryued vpon you, the which my lord my fader hath so lyghtely byleued?” And thenne he embraced & kyssed hym ageyne; & al the people, whiche was
- 20 gretely merueylled, as they sawe the pyte & good nature of the child, thanked & mercyed God with al theyr hertes, of the delyueraunce of Cathonet. The child made his mayster to be sette on horsbak, & ledde hym thurgh the stretes of Rome by
- 24 the raynes of his brydell, till they came in to the palais where themperour his fader was. And whanne themperour and his wyf knewe for certayne the comyng of theyr sone, they wente and met hym with grete loye; and as they sawe hym ledyng
- 28 his mayster Cathonet by the raynes, they were gretely merueylled; & held them ashamed and vergynous toward Cathonet, and cam to hym, and eche of them kyssed hym, and made to hym the grettest ioye and chere and the grettest
- 32 honoure that they couthe, And excused them toward hym of this dede. Thenne sayd the child to his fader themperour, “Ha! my lord, wylle ye vse of so hasty Iustyce, withoute makynge of

¹ sone, *Caxton*.

[Custon.]

The prince
asked his
father to
enquire who
had accused
Cathonet,
* [Custon,
n. iii.]

none enqueste vpon the dede or faytte? For a man of so hyghe estate as ye be, shold & ougt to be more blamed therfore, than another of lower degre or estate. For (yf) ye hadde maade hym to be dampned and *destroyed withoute cause, it had be grete 4 pyte and grete dommage; And certaynly neuer after I shold haue had Ioye in my herte. For yf I can ony good, it cometh of hym." Themperour ansuerd, "Fayr sone, hit was euylle done of vs, and in this we haue gretely offended and gete shame, but 8 the loue that we haue in the, and the trust that we haue in thyn preferment, toke reason fro vs, and bestourned our wytte." Thenne spake Cathonet, and sayd to themperour, "Syre, merueylle yow not of this thyng; I shalle now telle vnto yow, 12 why al this was sayd. My fader, whiche in his tyme was a ryght wyse man and a trewe, and borne in this land, shewed to me many good enseynementes, yf I had be so wyse to haue had them euer styлле in memorye; And yet as he was seke in 16 his bedde, and nyghe at his last ende, he callyd me to hym, as he whiche moche desyred that I myght lerne and knowe som good, and prayd me that I wold wel kepe in my memorye thre enseynementes, emonge al other that he before that hadde 20 taught to me, the whiche I wyll now recorde and declare them, to thende that they may be ensample in tyme to come to euery man, as to hym to whome they haue happed, and that done the contrarye.

but Cathonet
told them all
how his
father had
sent for him
on his death-
bed,

and advised
him,

24

CHAPTER CXLIII.

How Cathonet told themperour of the lore of his fader,
and of his escape. Capitulo C xliij.

first: not to
take any
office under
the emperor;

["**T**He fyrst enseynement that he taught me was thys, that yf euer God gaf me chaunce and good ynough, that I 28 shold thanke hym moche of hit, and haue in me suffysaunce, and not coueyte ne aske more of God. And by cause I shold haue suffysaunce, he commaunded and charged me that neuer I shold put my self in subiection of none offyce vnder my 32 souerayne lord. For yf I dyd so, by couetyse of more good, somme enuyous, by somme fals repporte, shold make me to

lese my good' and' my self also. And' that hit was a peryllous [Carton.]
 thyng to serue any prynce or grete lord' of lyght and' hasty
 wylle; For many one ther ben whiche *enquereth them not
 4 yf the repporte to them made is trewe or not, wherfor the
 commaundements of suche hasty lordes ben straunge and'
 peryllous, as ye now haue sene how this ensample is to me,
 whiche almost hath be shamefulle & greuable. And' yf I had
 8 byleuyd' the counceyll of my fader, I had' neuer falle in suche
 perylle. For, thanked' be God, I had' of erthely goodes ynough,
 and' more than I haue deseruyd' to God, and' myght wel haue
 deported my self of takynge of thoffyce. The second' enseygne-
 12 ment was, that I neuer shold' respyte ne saue to no man his lyf,
 whiche had' deserved' to deye, and' in especiall a theef or an
 homycyde, whiche were custommed' to theftes and' murdre of
 folke; And' that, yf I dyd', I shold' euer be partener of alle
 16 suche euylle dedes that they myght doo afterward'. And' this
 commaundement I haue enfrayned' and' broken. For this daye
 haue I sene hym, whiche I haue respyted' hym fro the shamefulle
 dethe, that offred' and' presented' hym self for to be the hang-
 20 man of my body: lytell reward' he offred' to me. The thyrd' ^{third, to}
 enseygnement was that I shold' essaye my wyf or euer I shold' ^{prove}
 discouere to her any grete counceylle; For therin is to grete ^{whether his}
 paryll. Neuertheles ther ben some that can wel kepe secretly ^{wife could}
 24 what men saye to them, and' in the whiche men fynd' good'
 counceylle and' comforte; And' other also whiche that can no
 thyng kepe in secrete. And' thenne, as I me bethought how I
 had' broken and' done ageynst the ij enseygnmentes of my
 28 fader, I thought and' sayd' in my self that I shold' preue and'
 essaye the thyrd'. Wherefore that other daye, as I was a bedde
 wyth my wyf, I awaked' her, and, for to essaye her wylle, I
 sayd' to her that I had' slayne the sone of themperour, and' that
 32 his herte, confyted' in spyeces, I had' made themperour and' his
 wyf to ete hit, And' that, for the loue of whiche she loued me,
 she shold' kepe this in secrete, soo that none myght neuer
 knowe no thyng of hit. Now haue I proued' and' essayed' how
 36 she hath kepte secretly my counceylle, as euery one maye now

* [Carton,
 n. iii. b.]

second: to
 give respite
 to no man
 that had
 deserved to
 die; and

third, to
 prove
 whether his
 wife could
 keep his
 counsel.

[Cathon.] see and knowe. But I gyue me not to grete merueylle therof;
 — For hit is not of newe, how that a woman can not kepe secretly
 that whiche men sayen to her in counceylle.

CHAPTER CXLIV.

* [Cathon,
 n. iii.]

* How Cathonet exposed his auenture, or hap. 4

Capitulo

[C] xliiij.

Then
 Cathonet
 gave up his
 office,

ii Ow haue ye herd' how it is happed' to me by cause I dyd'
 not byleue the counceylle of my Fader, whiche was so
 trewe and wyse a man. To me therefore is come almost a 8
 grete euylle." And' notwithstondynge, thus sayd' Cathonet to
 themperour, "Syre, I rendre and' discharge me of your offyce, And'
 from hensforth I shalle not be empeched' of hit." And' he therof
 was discharged' with grete payne. Neuertheles he was receyued' 12
 for to be mayster of the grete counceill of Rome, And' in
 especiall of the grete fayttes and' dedes; And' themperour made
 hym to haue grete prouffitees, and' gaf hym grete yeftes, and'
 loued' hym aboue al other, And' regned' moche holyly in the 16
 loue of God and' of the peple. And' therefore, my fayre doughters,
 this is here a good' ensample how ye ought to kepe the
 counceyll of your lord', and not telle it to no body, what
 someuer it be. For ofte comen therof many euyls; and' for to 20
 be secrete, and' specially in suche thyng that is deffended, may
 not come sauf only good'. And' in lyke wyse as the shafte
 is departed' fro the bowe, must take her flyght and' cours, and'
 neuer cometh ageyne to the bowe tyll it haue smyte somme 24
 thyng, Soo is the word' whiche yssued' oute of the mouthe
 lyke it; For after that he is put out of the mouth, it may neuer
 be put in-to the mouthe ageyne, but that it shal be herd, be it
 good' or euylle. Wherfor we ought wel to haue in our memorye 28
 the saynges and' auctorytees of the wyse Salamon, whiche sayth
 that men must thynke on the wordes twyes or thryes, or
 they be putt oute of the mouthe. And thus ought to doo al
 wyse folke; For ouer many grete euyls haue ben done and' 32
 engendered' for to haue disconered' the counceyll and' suche
 thynges as haue ben sayd' there in counceylle. Therefore I pray

and the
 emperor
 gave him
 great gifts.

As the shaft
 from the bow,
 so the word
 from the
 mouth cannot
 be recalled.

yow, fayr daughters, that ye wylle haue this ensample in your [Caxton.]
 memory, and neuer forgete it. For all good and worship may
 therof come to yow. And hit is a vertue the whiche escheweth
 4 grete hate and grete ennye, and many euyls also; for many Many have
lost goods,
and suffered
evil from
speaking too
lightly.
* [Caxton,
n. iii. b.]
 one I knowe whiche haue loste moche of theyr goodes, & suffred
 many grete euyls, for to haue spoke * to lyghtely of other,
 and for to haue reportede suche wordes as they herd saye, of the
 8 whiche they had nought to doo at al. For none soo wyse is, that
 may knowe what to hym is to come. And full of naturel wytte
 be they whiche kepe them self fro recordynge of ony wordes;
 For he whiche wythsayeth them that blameth other as wel in
 12 ryght as in wronge, he doth but wel. And for to hold and kepe
 secretely the dommage and eyulle of other, may come but good,
 as hit is reherced in the booke of my two sonnes, and also in an
 Euangely.

16 Here fynysshed the booke whiche the knyght of the Toure The
Colophon.
 made to the enseynement and techyng of his daughters, trans-
 lated oute of Frenssh into our maternell Englysshe tongue by
 me, William Caxton, whiche booke was ended & fynysshed the
 20 fyrst day of Iuyn, the yere of oure lord M CCCC lxxxiiij. And
 enprynted at Westmynstre the last day of Ianyuer the fyrst
 yere of the regne of kyng Rychard the thyrd.

[Written at end.]

[Iste Liber Pertinet Thomæ Lane, &c., Gloucester, gentylman.]

24 [Quod Thomas Lane.]

[Cui scripsit carmen, sit benedictus. Amen.]

NOTES.

P. 1, l. 5, *the nytyngale*.—The translator is accountable for the name of the nightingale, which he has substituted for the *mesange* of the Knight of La Tour-Landry. The bird called in French a *mesange* is our titmouse, a bird more naturally associated with the thrush and the thrush than the nightingale. But Caxton also translates it, *as the merle, the mauys, the thrustell, and the nygktyngale*.

p. 2, l. 10, *the quene Proues of Hongrie*.—In the original it is *si comme faisoit la royne Prines, qui fu royne de Hongrie*. Who was the queen of Hungary here referred to as having written a book for the instruction of her daughters appears to be quite unknown. Legrand d'Aussy suggested that it was Elizabeth of Bosnia, daughter of Louis I, surnamed the Great, who had three daughters, the eldest of whom was affianced to Louis of France, comte of Valois, in 1374. M. Anatole de Montaiglou, the editor of the French original text of the Book of the Knight of La Tour-Landry, objects to this explanation that it is inadmissible on account of the date, but I cannot quite understand the force of this objection, as the mother would probably have written the book for the instruction of her daughters long before the eldest was married. M. de Montaiglou suggests that it was Jeanne of Bohemia first wife of Jean king of France, who died in 1349, before her husband became king. It may be added that, in the French text, the name may be either *Prines*, or *Priues*, for *Prives*. Caxton translates it, *as dide a quene I suppose she was quene of Hongry*.

p. 3, l. 32, *in ryme*.—It is hardly necessary to state that at this period it was common to write books of instruction of this description in rhyme; and there is reason to believe that the author of the present book began writing it in rhyme. See my *Introduction*.

p. 7, l. 2, *was gone to hide her in a bushe*.—The original says that she was gone into a garden; *en un jardin où elle estoit reposte et muete pour la pauer de lui; si estoit en un fort buisson et disoit vigilles des mors*. Caxton translates it, *where as this damoyelle was entred into an hoole, where as she entrid, and rested there for drede of hym, and that was in a busshe*.

p. 8, l. 21, *she come into the wardrobe to ete browesse*.—In the French it is, *elle s'en renoit en la garderobe et là mengoit la soupe au matin ou aucune lescherie*. Caxton translates it, *she wente into the garderoob, and there ete a soupe or somme lycorous thyng*.

p. 8, l. 24, *rere sopers*.—At this time the rere-supper, or *arriere souper*, was quite a new fashion, and only indulged in generally by persons who were considered greedy and luxurious in their living and were not satisfied with the ordinary supper as their last meal in the day, or introduced on festive occasions when the socialities were continued late at night. There is a passage in the English translation of the *Manuel des Pechiez* by Robert of Brunne, relating to these rere-suppers and their abuse, which is curiously illustrative of our text. Here, also, the moralist is more especially severe against those who eat “rere sopers yn pryuyté;” for he tells us,—

“jyt are þer ouper rere sopers
With men þat serue knyjtys and squyers;
For al þe day þan wyl þey be
Before here maysters yn soberté,
But whan here maysters are broght to bedde,
Than wyl þey fonde þat þey be fedde,
And sytte vp þare wyth recolage,
And jyt do moche more outrage,
To þe mydnyght ys but a þrowe,
But hyt be tyl þe cok krowe.”

Robert of Brunne's Handlyng Synne, p. 232-3, E.E.T.S., ed. Furnivall.

p. 9, l. 8, and *ij. of his men*.—*Le clavier et deux varlez* in the original, which says nothing of the “other women,” except that it intimates that the lady had some of her chambermaids with her as well as the varlets, by the words which immediately follow, *un de ses varles, qui tenoit rebrassée une des femmes de chambre*. The whole is a curious picture of medieval life.

p. 9, l. 18, *sette a colte, etc.*—In the original the saying appears as a rhyming couplet or proverb:—

“Mettez poulain en ambléure,
Il la tendra tant comme il dure.”

p. 9, l. 32, *about prime*.—i.e. 6 o'clock A.M., according to our reckoning, which was at this period the ordinary hour of dinner, and supper was usually taken about 4 P.M.

p. 14, l. 20, *Ther was a lorde that y knew*.—The original text informs us that this lord was Messire de Craon, or, as one of the manuscripts reads, Messire Pierre de Craon. Pierre de Craon was a well-known baron of this time, lord of La Suse, Chantocé, Briolé, and Ingrande; he died on the 15th of September, 1376. Caxton also has, *and this is my lord of Craon*.

p. 15, l. 11, *and the knight leuid that tolde her of the tailour*.—These words are not found in the French text, and their meaning is not very clear.

p. 16, l. 7, *had .iij. faire doughtres*.—So it is in Caxton's translation. The French text says *four daughters*, as printed by M. de Montaignon.

And the English translation is evidently wrong and apparently imperfect lower down, where it represents the following words of the French; *Et la ij^e fille avoit à merveilles de plait et de parolles, et respondoit souvent et menu avant qu'elle peust tout entendre ce dont on luy parloit; la tierce n'estoit pas la plus belle à deviser, mais elle estoit bien la plus agréable, et si avoit la manière et le maintien seur et ferme, et paroloit assez pou et bien meurement, et son resgart estoit humble et ferme, plus que de nulle des tiij.* Yet the error may perhaps lie in the French text, as it now stands, which says nothing whatever of a fourth daughter. Caxton translates, *more ferme and humble than of that other two.*

p. 19, l. 3, *Amesse, the kinges daughter of Aragon.*—The name of the king's daughter, Amesse, does not occur in the French text, and it is probably a mere error of the English translator, who misread the words, *la fille aînée au roy d'Arragon.* Caxton translates it, *lyke as dyde the yonger doughter of Arragon*¹.

p. 22, l. 10, *Ther was a woman that had a pie in a cage.*—The well-known medieval story of the pie (or magpie) is found in several different forms, and in one form or other is often repeated by the medieval *conteurs*. In nearly the same form as told here, it is the subject of a much more modern story.

p. 23, l. 27, *She was a lady of Fraunce.*—The original text adds that the lady was the dame de Languillier, and adds that her lord had full fifteen hundred pounds a-year, and not five hundred. Languillier is in Anjou. M. de Montaiglon reminds us that this same story is told in the thirty-seventh novel of the Heptameron of the queen of Navarre, without any names, but as having occurred in Anjou. Caxton has, *this good lady was lady of Languyller.*

p. 24, l. 11, *And so with her goodly wordes.*—The translator has here represented very imperfectly the words of the original, which are:—"*Et aucunes fois, par ces douces parolles, le cuer lui en pittoit et s'en gardoit une grant pièce. Et ainsi toute sa vie, par grant obéissance et par grant courtoisie le vainquoit; car par autre voie jamais ne l'eust vaincu, et tant que au derrenier il s'en repentist et se chastia.*"

p. 24, l. 18, *worse, not withstandinge.*—This should have been printed, *worse.* *Notwithstandinge*, as the latter word evidently begins a new paragraph.

p. 26, l. 15, *Hit happed onis.*—This story of the wager of the three husbands occurs, I am sure, elsewhere in medieval literature, but I cannot at present call to mind where.

p. 26, l. 16, *from a faiere.*—In the original it is, *venoient de l'emplette de querre draps de Rouen.* Caxton has, *In a tyme it happed that marchauntes of Fraunce cam from certayn fayres, where as they sought draperie, and as they cam with marchaundyse fro Roan.*

p. 27, l. 17, *rere eggis.*—In the French *œufs molés.* Eggs that are

¹ Caxton: Aaragon.

underdone. *Rere eggs* are not unfrequently spoken of in the treatises on Diet and Health published in the sixteenth century. In the Promptorium we have "Rere, or nesche, as eggys, *mollis*."

p. 30, l. 1, *and an' other lorde*.—According to the French original, this other lord was the *sire de Beaumanoir*, who is identified with Jean lord of Beaumanoir, maréchal of Brittany, the same who fought with the thirty Bretons. His first wife, who is believed to be the one alluded to here, was Tiphaine de Chemillé (in Anjou); and his son, Jean lord of Beaumanoir, who died in 1385, married the daughter of Duguesclin. In Caxton it is, *and of the lord of Beaumont, fader of hym that is now lord*. (T. W.)

p. 30, l. 28, *the princesses and ladyes of Ingland*.—The original is, *la princesse et autres dames d'Angleterre*. The allusion is of course to the Princess of Wales, wife of the Black Prince. Our translator has, apparently from a feeling of patriotism, omitted a passage at the end of this speech, which stands in the original as follows:—*Et ausy par renommée l'on tient les dames de France et de cestes basses marches les meilleurs dames qui soient et les moins blasmées. Mais en Angleterre en a moult de blasmées, si comme l'on dist; si ne sçay se c'est à tort ou à droit*. (T. W.)

p. 30, l. 28, *gentill women shulde sonner take the gise after good women*.—Compare our Knight's words with Robert of Brunne's Tales concerning new fashions, Handlyng Sinne, p. 116, and his subsequent remarks, wherein we are told:—

Nopeles, of þe newë gyse

þe deuyl haþ made hymself chefe iustyse. 118/3401.

"Mercy," in Mankind, Macro Plays, 7/177, is a little more lenient:—

The goode new gyse now-a-days, I wyll not dysalow;

I dysacomende þe vycyous gyse; I prey haue me excusyde;

I nede not to speke of yt; yowur reson wyll tell it yow;

Take þat ys to be takyn, & leue þat ys to be refusyde. (J. M.)

p. 31, l. 30, *for flies hidethe hem therinne*.—In the original it is, *les puces s'y mucent*. (T. W.)

p. 32, l. 9, *a knight that was a man wise of wordes*.—The original is, *et là fut le mareschal de Clermont, qui à merveilles avoit le siècle à main*; which is translated by Caxton, *ther was the marchal of Clermont, whiche merveiloussly had the world in honde*. This was Jean de Clermont, lord of Chantilly, maréchal of France, who was slain in the battle of Poitiers. (T. W.)

p. 32, l. 31, *Burrygaunt*.—*Bouciquant* in the original. The person here alluded to was the father of the famous Jean de Maingre de Boucicaut, maréchal of France and governor of Gennevilliers; he was sent on an embassy to the Duke of Burgundy by Charles V, and died at Dijon in 1367. (T. W.)

p. 34, l. 6, *thei saide they wolde drawe cutte*.—See my remarks concerning these words under "Phrases." (J. M.)

p. 34, l. 19, *a man that was acused*.—The anecdote here related is the same which is told elsewhere of Jean de Meung, one of the authors of the celebrated Roman de la Rose. See the life of the author in Méon's edition of that celebrated poem. (T. W.)

p. 36, l. 6, *betwene suchē a lorde and me*.—The original is, *l'en parle moult de mal de moy et de mon seigneur de Craon*. (T. W.)

p. 36, l. 8, *notwithstandinge he and y hadt gret comunicacion diuerse tymes, but it was neuer in no uelent, nor in no euell thought nor in dede*.—The original of this is, *je ne dy mie qu'il ne couchast en mon lit, mais ce fut sans villennie et sans mal y penser*. This is the reading of the best manuscripts; but one, of inferior authority, has, perhaps through a desire of the writer to diminish what we might consider the scandal of the lady's avowal, *je ne dis pas qu'il ne me touchat en mon lit*. In all cases, it is a singular illustration of the freedom of medieval manners. (T. W.)

p. 38, l. 25, *and euer lowly to her God*.—The translation is imperfect; in the original it is, *et fut dès lors en avant moult humble envers Dieu*, which Cartou translates, *and was euer after moche humble towarde God*. (T. W.)

p. 39, l. 21, *suchē a carion as is youre body*.—An example of the attitude that the distorted medieval mind adopted towards earthly things and their joys. Compare the lines on p. 38: *worldely peple, the whiche are but donge and erthe*, and on p. 11, *so is the bodi dongge, wormes, and felthe*; and also the words of "Mankind" in Mankind, p. 8, Macro Plays, E. E. T. S.:—

Thys ys to me a lamentable story,

To se my flesch, of my soull to haue gouernance :

Wher þe goode wyff ys master, þe goode-man may be sory.

A-lasse! what was þi fortune and þi chaunce,

To be assocyat with my flesch, þat stynkyng dunge-hyll.

Many other similar examples could be cited. (J. M.)

p. 41, chap. xxix.—This tale of the fiends and the parchment is to be found in Dr. Furnivall's Robert of Brunne's Handlyng Synne, and elsewhere:—

As y redde þat ychē tyde

Twēy wymmen Iangled þere besyde;

Betwyx hem to, y say a fende

with penne and parchemen yn honde,

And, wrote alle þat euer þey spake,

Pryuyly be-hynde here bake :

whan hys rolle was wryte alle ful,

To drawe hyt oute he gan to pul;

with hys tepe he gan to drawe,

And hardē for to tugge and gnawe,

þat hys rolle to-braste and rofe;

And hys hede agens þe walle drofe.

Handlyng Synne, p. 291, E. E. T. S. (J. M.)

p. 43, l. 5, *the person*.—*au chappelain* in the original, which is rather imperfectly translated here: *si avint la nuit ensuivant en arision au chappelain par .ij. foiz ou par troiz*. (T. W.)

p. 48, l. 18, *holding in her honde a cote and a smocke*.—The words of the original are *une cotte et une chemise*. (T. W.)

p. 51, l. 10, *And thanne, &c.*—This sentence should have been printed as

follows: *And thanne she tolde the squier aft that had behapped her. Notwithstandinge he had hoped to have turned her; but she was so afermed in goodnesse, that it wolde not be.* (T.W.)

p. 51, l. 24, *Oure Lady of Beaulyon*.—In the original it is, *une eglise qui est en ma terre, et a nom Nostre-Dame de Beaulieu*. M. de Montaignon has remarked that the place alluded to as being in the Knight's lands (which lay on the borders of Anjou and Brittany) may have been either Beaulieu in the neighbourhood of Loches or Beaulieu near Mans. Caxton read it very corruptly, *oure lady of Bealem*. (T.W.)

p. 51, l. 27, *Pers Lenard*.—In the original the name is *Perrot Luart*. Caxton has, *Perrot Lenard*. It may be remarked that a similar miracle is related in several of the medieval religious legends; in one a Welsh king and his queen are the offenders. In Furnivall's edition of Robert of Brunne's *Handlyng Synne*, p. 281, E.E.T.S., we have the story of a man and his wife who had fled for safety to a monastery, and been allowed by the abbot to take shelter for the night in a chamber adjoining the church, in which they committed a similar offence, and, as it was too near the sacred edifice, they were punished by a similar miracle. Robert of Brunne dwells at length on the greatness of this offence in a manner that would lead us to suppose that it was not uncommon. (T.W.)

p. 51, l. 27, *sergeant of Candee*.—The French text, as edited by M. de Montaignon, has *sergent de Cande en la mer*, but he informs us that one of the MSS. omits the words *en la mer*, and another reads, *sergent de garde en l'année*. (T.W.)

p. 52, l. 14, *called Chimefere*.—The original has *une abbaye qui a nom Chievre Faye*. It was the abbey of Chievrefaye in Poitou. The French text says that the church had been damaged through the wars; *dont l'esglise a esté empirée pour les guerres*. M. p. 81. (T.W.)

p. 52, l. 17, *that hight Pigreet*.—In the different MSS. of the French original he is called *Pigière*, *Pigère*, and *Pigerte*. Caxton read the name *Pygrere*. (T.W.)

p. 52, l. 29, *of loue of mariage*.—M. de Montaignon has remarked in a note here, by way of explaining this sentiment, that, since the times of the barbarians, the church usually served as a place of refuge in time of war; and as people under such circumstances lived in it as in a house, the ecclesiastical authorities had granted to married people a permission to do that which would not have been prevented by its refusal. (T.W.)

p. 53, l. 8, *thei that seeke the good, &c.*—In M., p. 82, this is given as a popular saying in rhyme,—

Qui le bien voit et le mal prent,

A bon droit puis s'en repent. (T.W.)

p. 58, l. 29, *For the whiche folyus dede*.—M., p. 94: *Si avons cy grant exemple comment par le trespasement d'une petite pomme soyent devenus tant de douleurs et de maulx*. (T.W.)

p. 60, l. 29, *For y know a man*.—In M., p. 95, it is, *Dont je congneux un baron*. (T.W.)

p. 61, l. 33, *that in shryfte excusithe hem and polysaithe her synne*.—This duty imposed upon the female sex, to describe their sins and vices fully and minutely, is continually insisted upon by the ecclesiastical writers, and was no doubt one of the most objectionable parts of the popish system of confession, and led to endless disorders. In M., p. 96, it is, *si se excusent en leur confession devant leur prestre, et pollicent leur meffait, c'est-à-dire qu'ilz ne dient pas leurs pechiés sy vilment comme ilz ont meffait, et en ont honte de le dire; maiz ilz n'avoient pas honte de le faire*. (T.W.)

p. 62, l. 11, *tempered her and made her erre*.—This appears to have been miswritten by the English scribe. In M., p. 97, it is, *la fist pechier et errer*. (T.W.)

p. 62, l. 22, *and hadde high hornes*.—In M., p. 98, *et estoient bien branchues et avoient grans cornes*. Caxton translates it, *the remenaunt of their heedes was lyke two hornes*. An allusion to the head-dresses of the ladies, which at this time were made in the form of two long pointed horns standing out one from each side of the head, and were a fertile subject of derision to contemporary satirists. (T.W.)

p. 63, l. 4, *and shewed her brechie*.—In the original, this is explained much more fully and plainly: *Il dist que les femmes qui estoient ainsey cornues et branchues ressemblent les limas cornus et les licornes* (sometimes the head-dress was formed of one horn projecting forward), *et que elles faisoient les cornes aux hommes cours vestus, qui monstroient leurs culz et leurs brayes et ce qui leur boce devant, c'est leur vergoigne, et que ainsi se moquoient et bourdoient l'un de l'autre, c'est le court vestu de la cornue* (M., p. 98). This will be best explained by comparing it with Chaucer's satirical description of contemporary costume in the *Persones Tale*. (T.W.)

p. 64, l. 1, *fouled at her clothes and array*.—This story forms the sixteenth in the Latin *Disciplina Clericalis* of Peter Alfonsi, and also in *The Castolement* in French verse, printed in Barbazan, vol. ii. p. 125. (T.W.)

p. 64, l. 23, *there was onis a gentill woman*.—This part of the Knight's book, which forms chapter xlix. of the original, is very much abridged, and, in fact, a great part of it omitted, in our translation. It was not the bishop who told this story of the "gentill woman" in his preaching, but a lady of the acquaintance of the Knight of La Tour-Landry, who, as an eye-witness, told it to him as having happened on the feast of St. Margaret (July 20) in the same year in which he entered it in his book, which he says was A.D. 1372, so that he had already spent more than a year in its compilation. *Dont je vous en diray une merueille que une bonne dame me compta en cest an, qui est l'an mil trois cens lxxij*. Caxton translates this account of the strange head-dress as follows:—*For her clothynge and araye was different and no thyng lyke to theyr, and therfore she had wel her part beholdyng and lokyng*. Thenne said the good ladyes to her, "My frende, telle ye vs, yf it please yow, how ye name that aray that ye have on youre heed?" She answerde and saide, "The galhous aray." "God blesse vs," said the good lady, "the name of hit is not faire." . . . *As ferre as I me remembre of it, hit was hygge culewed with longe pyennes of syluer vppon her hede, after the*

makynge and maner of a gybet or galhows, right straunge and merueylous to se. (T. W.)

p. 66, l. 30, *for that fire dotke but purge and clense on sinfull delite.* *That fire* signifies a fire of seven years. The French text is more explicit than the English: *Si regardez que pour un pechie celle fut tant en feu ; mais bien puet estre, si comme dit le saint home, que ilz avoient commis ce delit entiron x. ou xij. foiz ; car pour chascun fait et delit l'en est vij. ans ou feu de purgatoire, non obstant la confession, car le feu de vij. ans n'est que pour espurgier et purifier l'ame de chascun faulx delit* (p. 107). And on p. 108 we read again, *pour chascune foiz que l'en le fait, l'en est vij. ans ou feu et en flambe en purgatoire, non obstant la confession.* (J. M.)

p. 67, l. 7, a gowne of .iiij.^{xx}. or vj.^{xx} scutis.—The original has, *qui ont bien le cuer à faire acheter une robe de lx. ou de .iiii.^{xx}. francs ; mais elles tendroient à grant chose se elles avoient donné pour Dieu un seul franc ou une cote d'un franc à un poivre homme.* Caxton has, *And yet many one is in this world that wel haue the courage soo prowde, that wel they dare bye gownes of thre or foure score crownes, and yet thynkyng hit of lytel prys, that yf so were they must gyue to poure folke two or thre shyllinges they shold holde that ouermocke.* In what follows, the original is again abridged in the translation. (T. W.)

p. 67, l. 15, *holy women that were seintis.*—The French text specifies *sainte Elisabeth, sainte Katherine, et sainte Agathe.* (J. M.)

p. 69, l. 14, *tolde me of a lady.*—The original is, *Je vy une baronesse bien grant dame, laquelle l'en disoit qu'elle se fardoit.* Caxton translates it more literally, *I sawe a baronesse, ryght a hygge and noble lady of lygnage, the whiche as men saide blanked and popped or peynted her self.* (T. W.)

p. 69, l. 18, *more thanne .iiij.^{xx}. gownes.*—In the original, *plus de lx. paires de robes.* (T. W.)

p. 70, l. 6. *Rochmadame.*—In the original it is, *Nostre Dame de Roche-madour.* This was a well-known place of pilgrimage near Cahors, famous in the middle ages for the miracles performed there. (T. W.)

p. 70, l. 28, *the citees of Venges.*—In the original this is given more fully and correctly, *et pour ce devint comme une pierre, tout aussy comme Saint Martin de Verto, quant il fist foudre la cité de Erbanges, qui estoit en l'eveschie de Nantes, &c.* The life of St. Martin de Verto is printed by Mabillon in the *Acta Sanctorum Ordinis S. Benedicti.* The city of Erbanges is called in the Latin life of the saint Herbadilla. (T. W.)

p. 71, l. 31, *And so her brother.*—It should be *brothers* ; in the original, *et les freres d'elle.* (T. W.)

p. 71, l. 34, *and made her etc hem.*—The French text, very becomingly, does not supply this information, simply stating, *si coppèrent les choses du roigne et les jetterent au visaige de leur suer* (p. 115). (J. M.) Caxton, also, makes no mention of it. (T. W.)

p. 74, l. 18, *acoynted her of the sons of an erle of that countre* (Greece).—The French text runs, *elle (la fille du roi de Grèce) accointa le fils d'un*

conte, qui l'engroissa, p. 117. Without the mention of this last part the war and murder of the daughter seem inexplicable. (J. M.)

p. 74, l. 23, *heven in smal pyeces*.—This conclusion was probably suggested by the story of the concubine, Judges xix. 29. See also p. 94 of this book. (J. M.)

p. 78, Chap. LX.—This chapter, like the one preceding and one following, is much abridged in our version. The French text reads that the nephew was nephew of Aaron, and named Finées (Phinees or Phinehas), and that the lord was named Zambry (Zambri or Zimri), and was of the lineage of Simeon (see Numbers xxv. 7, and 1 Maccabees, ii. 26). The text then proceeds to condemn the sin of marriage between Christians and folk of other religions, as Jews or Saracens. (J. M.)

p. 78, l. 21, *no woman shulde in no wyse be with no man allone*. See Robert of Brunne's *Handlyng Synne*, p. 240, where we are told, on the authority of St. Paul, that no man should be alone with a woman. See also 55/34 of this book. (J. M.)

p. 79, l. 7, *a Ropers wiff*.—This story, or one closely resembling it, forms the subject of one of the medieval fabliaux, or stories, but I cannot at present refer to it. (T. W.)

p. 80, l. 15, *the prioures breke*.—This was a popular medieval story, and is found with various modifications. It was the subject of a fabliau published under the title of *Les Braies au Cordelier*, in *Barbazan*, vol. iii. p. 169, and analysed by Le Grand d'Aussy, *Fabliaux et Contes*, vol. i. p. 343, where other sources of the story are pointed out. (T. W.)

p. 82, l. 18, *the pottle*.—This well-known old proverb is given in one of its French forms in the original text, *Et pour ce est bien dit, que tant va la cruche à l'eau que le cul y demeure*. See Le Roux de Linçy, *Livre des Proverbes Français*, tom. i. p. 44. (T. W.)

p. 83, l. 8, *seint Katerine, seint Margarete, seint Luce*.—The original adds, after St. Margaret, *de sainte Cristine*, for which one of the French MSS. has *sainte Justine*. Caxton also has, *of saynte Crystyn*. (T. W.)

p. 83, l. 28, *Apemena... Verar*.—The French text reads *Apamena* and *Bejart*. The London MS. has *Berut*, and one of the Paris MSS. *Baries*. (M. p. 297.) (J. M.)

p. 84, l. 22, *the gret kinge Heroudes wyff*.—This, like some further statements about Herod in a subsequent chapter, was taken from one of the old legendary histories of Herod. (T. W.) This wife of Herod was Mariamne, whom he married B.C. 37 in Samaria. When Herod went to Laodicea he left Mariamne in the keeping of his brother-in-law Joseph. Salome, the king's sister, spread infamous reports concerning Joseph and his charge, and Joseph was killed. In 30 B.C. Herod visited Augustine in Rhodes, and Salome and her mother again made charges, the result being this time, that Mariamne was slain. This history is given by Josephus. See Byron's poem "Herod's Lament for Mariamne" in "Hebrew Melodies" and Voltaire's drama *Mariamne*. (J. M.)

p. 85, l. 30, *she shulde be mued aft a yere*.—The French text says seven years. See Glossary under *Mued*. (J. M.)

p. 86, l. 2, *att a yeere*.—Seven years in the French. See note above to 85/30. (J.M.)

p. 86, l. 25, *so pore and presumptuous*.—The word *pore* must of course be a mere error of the scribe for *proud*; the original has, *et fust fier et presumpcieux*. (T.W.)

p. 86, l. 28, *had norished the quene after*.—Another scribal error. The French text reads, *avoit nourry la royne Ester, qui fut bonne dame et juste*, p. 136. (J.M.)

p. 87, l. 15, *he and his children*.—*M. lui avec ses vij. enfans*, p. 137. (J.M.)

p. 88, l. 27, *the king Ataz, and about lx. children*.—The French text has *Acas*. (T.W.)

p. 90, l. 5, *named Brun*.—The French text gives the name more properly, *Brencheust*. (T.W.)

p. 90, l. 5, *Sibille*.—The French text gives the pretended prophecy of the Sibyl as follows: *Ce fust la femme dont Seville parla en prophetisant et dist: "Brune vendra de vers Espagne ou royaume de Gaule, c'est France, qui fera merveilles de cruaultez et puis sera detraicte,"* p. 141. To this Montaignon adds a note, p. 297: "*Nous n'avons trouvé ces vers de la sibille ni dans l'ancienne édition d'Opsopœus, ni dans la nouvelle de M. Alexandre, ni dans la publication du cardinal Mal. Il est certain que notre chevalier n'a pas eu affaire à d'anciens textes, mais à des remaniments latins ou françois qu'il seroit difficile de retrouver.*" The edition of M. Alexandre to which Montaignon refers was published in Paris, 1841-56. It was, of course, not likely to contain the prophecy given above. Anciently the Sibyls were a number of women prophetically inspired by heaven. Their number is uncertain: Plato mentions one; Martian Capella gives two, the Cumæan and Phrygian; Tasso says there were ten; and the medieval monks give twelve, each with her particular prophecy and emblem. The first Sibyl was the daughter of Dardanus and Neso, and from her the name sprung; but the most famous is the Cumæan, known best by her name of Amalthæa. She was beloved of Apollo; she directed Æneas in his journey through the underworld; and it was she who bargained with Tarquinius for her nine oracular books, and finally sold him three. These books were preserved in the Capitol, and perished during the war of Sylla in the fire of 83 B.C. Sibylline fragments were then collected from various parts; they were made by Augustus into two books, which were guarded in the temple of Palatine Apollo until they were burned by Stilicho early in the fifth century. Meanwhile the Alexandrian Jews had turned their attention to Greek sibyllines. "The rise of Jewish apocalyptic literature of a sibylline character probably dates soon after Alexander the Great, when Judaism began to look in a spirit of philosophic inquiry into Greek and Oriental literature, attaching itself to such elements as seemed congenial. . . . The Alexandrian Jews were the first to adopt this course by fusing the remnants of Greek sibyllism with their native prophecy" (*Enc. Brit.* ii, p. 177). The fourteen books of Greek hexameters still extant, purporting to be sibylline oracles, were the work of these Alexan-

drians and of the early Christians in support of their religion. The Sibyl thus became looked upon as a divine prophetess by the early Christians, although some of them, we learn from Origen, refused to regard her as such. Coming to the middle ages, we find God saying, in the miracle play of *The Annunciation* :

As moyses sayd, and Issay,
Kyng dauid, and Jeromy,
Abacuk, and daniel,ff,
Sybyll sage, that sayde ay weill,
And myne othere prophetis all,
As thay haue [said] it shall befall.

Towneley Plays, 87/47. E. E. T. S.

And in *The Prophets*, a play contained in the same volume, the Sibyl herself enters and prophesies concerning the judgement day, after the mysterious Latin lines :—

sibilla propheta.—Iudicii signum tellus sudore madescit,
E celo rex adueniet per secla futurus
Scilicet in carne presens vt iudicet orbem.

Towneley Plays, 61/163. (J. M.)

p. 91, l. 3, called *Archana*.—*Archaria* in the original, which reads *Phenomia* for the *Phanona* of our translation, and *Anna* for *Ama*. In Caxton the names are *Helchana*, *Fenenna*, and *Anna*. (T. W.)

p. 92, l. 3, *wiff to Sampson forte*.—i.e. Sampson the strong. The original is, *Samson fortin*. (T. W.)

p. 93, l. 2, *thorough couetise*.—MS. *sorough*, for *thorugh*; perhaps a mere error of the scribe. The original is, *par convoitise d'argent*. (T. W.)

p. 95, l. 17, *a gret lorde of Greece*.—The original makes no mention of Greece. (T. W.) M. reads, *Je vous diray sur l'exemple de grece*, p. 149. London MS. has *de fleteurs*; Paris 7073 has *de griez*.

p. 96, l. 3, *the trouth*.—Our translator has here omitted two anecdotes given by the Knight of La Tour-Landry, which read as follows in Caxton's version :

They be lyke to the joughlours, whiche wylle make of a cole seme and shewe a fayr thyng; for they preyse a thyng before the folk, and behynde them they blame hit; wherfor one ought not to byleue that what they sayen. For they retche not what they say, but that they may please yow and to haue youre loue. And yf ye be wyse, ye ought to knowe them better than they shalle you, and put them fro yow, and take suche one that shall telle yow the trouthe and your wele. Suche flaterers deceyue the ryche men, as dyd a flaterer to a woman that sold cheses, whiche was fowle of vysage, and he made her to vnderstonde that she was fayr and praty, and the woman was so folyssh that she wende he had sayd trouthe. Somtyme she gaf hym a chese, and, as he hadde it and was behynd her bak, he mocked her of it. I wold ye wyst thexample whiche I sawe in the toun of Angolosue, as the duk of Normandy cam before Aguyllon. Ther were knyghtes which, for to take their disporte, shotte at a marke. And

whanne the duke cam into the parke where as they were for to playe and disporte hym, he demaunded of one of the knyghtes a bowe and an arowe for to shete. And soone after he had drawen his arowe, there were there by hym two or thre that sayd, "Certaynly my lord shoteth wel." "Holy Mary!" sayd another, "how he draweth ryght of mesure!" "Ha, a!" sayd the other, "I wold not be armed, and that he had lit me." And thus they began to preyse hym; but for to seye trouthe, it was nothyng els but flateriug, for he shotte the worst of al other. And therfor grete merueylle is how every flaterer is agreable, and so moche pleaseth the lordes and the ladyes now in these dayes, and how they make them to byleue that they be stronger and more wyse than they be, and by theyre flateriug make them to falle in grete surquedrye of them self. (T. W.)

p. 96, l. 21, *the tale of the squier*.—This appears to have been rather a favourite story in the middle ages. It is given in my "Selection of Latin Stories," p. 104, from the Promptuarium Exemplorum, and it forms chapter cxxv. of the Gesta Romanorum, where the squire is made to void a black crow, instead of laying an egg. A rather different version of it will be found in the Ménagier de Paris, tom. i. p. 180. In more recent times it has been told in French verse by Lafontaine, Fables, liv. viii. fab. 6, and in English verse by John Byrom, Poems, vol. i. p. 31, who follows the version of the Gesta Romanorum. Our translator has only given the Knight of La Tour-Landry's story imperfectly; for in the original the gossips raise the number of eggs not to five only, but to a hundred. (T. W.) This, however, is in accordance with the London MS. Montaiglon says, p. 297, "le ms. de L. (i. e. Londres) met à tort cinq au lieu de cent" (œufs). (J. M.)

p. 101, l. 11, *Roboam*.—This is Jeroboam. The story of his sick son, and of the visit of his wife to the blind prophet at Shiloh, may be found in the Septuagint. (J. M.)

p. 102, l. 8, *dunge of swalues*.—The French is: *Si advint que les arrondelles chierent sur les yeulx du preudhomme*, p. 158. (J. M.)

p. 102, l. 22, *Raguell, that had .viij. husbondes*.—The French text speaks of Sarra, femme au petit Thobie. *Ceste Sarra fut moult preude femme et fust fille Raguel*, p. 159. (J. M.)

p. 103, l. 23, *blame God of this disese*.—Not in the French. (J. M.)

p. 105, ll. 1, 3, *Iohan*.—The MS. mark of contraction is properly across the h, and indicates a letter following it, representing its derivation from the Latin Johannes, like the French Jehan. When the name was intended to be represented in one syllable in old English, it was written Jon. (T. W.)

p. 106, l. 14, *as the deth she dede, &c.*—The French is: *elle . . . se tenoit devant luy sy humble et sy doulces responses donnoit, que pour mourir elle ne deist et ne feist chose dont elle le cuidast corroier*, p. 163. (J. M.)

p. 106, l. 23, *Alhalwynne makithe mencion*.—The French text continues: *si comme saint Jehan le racompte que il vit quant il fut ravy au ciel*, p. 163. (J. M.)

p. 108, l. 19, *a woman that was frowarde and angri, &c.*—A similar tale

of a cursed child is told in Robert of Brunne's *Handlyng Synne*, p. 45. A mother went to bathe and took her daughter with her to mind her clothes. On calling after bathing, she cursed the child because of her slowness in making ready and in going to her:—

þe modyr þat sat in here baþ
 Wax ful of ire and of wraþ,
 And clepyd¹ eft-sonys aftyr here,
 kursyng with ryghte gretë yre,
 And seyð, "þe deuyll come on þe,
 For, þou art nat redy to me."
 "And y am redy," seyð þe deuyl,
 "To take þat þou me betaght with euyl."
 þe flegh on herë þere she stode,
 And madë herë wytte al wode. p. 46.

In Chaucer's *Friars' Tale* we read of a similar cursing of a Sompnour, but here an element of justification is introduced, for the Sompnour is only seized by the devil on his refusal to repent of his villany. (J. M.)

p. 109, l. 5, *whereof the childe was cuer after in periff all hys lyff*.—M., *de quoy l'enfant fut pery toute sa vie*. For *pery* the London MS. has *pire*. M. p. 298. (J. M.)

p. 109, l. 18.—*As a noble lady that was quene of Hungri*. M., *comme faisoit sainte Elisabeth, qui fut fille au roy de Hongrie et femme à Londegume*, p. 167. To this Montaignon prints a Note, p. 298: '*lisez: femme à lendegrave*. Son mari, Louis IV, étoit, en effet, landgrave de Thuringe.' (J. M.)

p. 110, l. 19, *there was gret nobeltee and plente of Richesses*.—The French presents us with more details and a more vivid picture. It runs: *La feste fut moult grant et les paremens de draps d'or et de soie; tout retentissoit de joye et de soulas et de sons de menestriers. Les joustes furent grans et la feste bien renvoyée*, p. 169. Concerning this chapter there is a Note, p. 298: 'Ce chapitre a été extrait du MS. 7403 (i.e. Paris MS.) par M. de Mas Latrie, pour son *Histoire de l'île de Chypre sous le règne des princes de la maison de Lusignan*, t. II, documents, partie I, Paris, 1852, in-8°, p. 132. Il met le fait vers l'année 1324, et ajoute cette note: "Constance d'Aragon, femme de Henri II de Lusignan, morte sans enfants, est la seule reine de Chypre à qui je puisse rapporter cette anecdote, qui n'a laissé aucune trace dans les chroniques cypriotes." (J. M.)

p. 111, l. 12, *slee all the children excepte one*.—The translator has here badly misunderstood his text. The French is, M., p. 169: *Pharaon . . . commanda que l'en occist touz les enfans d'un an*, i. e., all the children of one year of age. (J. M.)

p. 113, l. 13, *Araab*.—This is for Raab, i. e., Rahab. (J. M.)

p. 114, l. 1, *Aragon*.—The French text has *sainte Arragonde*, p. 172, to which Montaignon says, p. 298: "*Sainte Arragonde est sainte Radegonde*,

¹ clepyd.

sur laquelle on peut voir le recueil des Bollandistes, au 13 août (Augusti, t. iii. pp. 46-96), et, pour les renvois bibliographiques, la Bibliothèque de la France, du père Lelong, ii. 25,008-19." Caxton has *saynt Arragone*. (J. M.)

p. 114, l. 6, *come into Peytiers*.—The French text reads: *et s'en fouy en tapinaige de Paris jusques à Poitiers* (p. 173)—and fled secretly from Paris to Poitiers. (J. M.)

p. 115, l. 36, *ther was an hermite*.—This was a popular story in the middle ages, and was repeated in many different forms. See Méon's *Fabliaux*, vol. ii. p. 173. A hermit, who had fallen under the obligation of committing one of the three sins, drunkenness or murder or adultery, chose drunkenness as the least. Having made himself drunk at the house of one of the peasantry, the man's wife accompanied him home to assist him; on the way he yielded to temptation and committed adultery, and, the husband arriving at the critical moment, the hermit, in fear of his vengeance, snatched up an axe and slew him. Thus he committed all the three crimes instead of one only. (T. W.)

p. 116, l. 8, *falce fleumed rede*.—This should be *saloe*, &c., a Chaucerian expression. Prologue, l. 623:—

A SOMNOUR war ther with us in that place,
That hadde a fyr-reed cherubynnes face,
For *sawcefleem* he was, with eyen narwe.

The expression arose from the supposition that the affected person had too much salt phlegm (*salsum phlegma*) in his constitution. See Prof. Skeat's remarks in his Notes to his Chaucer, p. 52, and p. 102, "Breuryary Extracts" in Borde's Introduction of Knowledge, ed. Dr. Furnivall, E. E. T. S., 1870. (J. M.)

p. 117, l. 28, *seint Katerine*. St. Katherine of Alexandria, who is supposed to have lived early in the fourth century. She was famous throughout the middle ages for her culture and polemic abilities. It was after her triumph in argument with heathen philosophers that the spiked wheel was made to torture her: this wheel became emblematic of her. She was martyred in Alexandria. Capgrave wrote her history in verse (E. E. T. S. 100). Herein we find mention of the oil said to have been found at her grave:—

The grete myracles whiche ben at hir graue
Arn ny vnknowe, right for grete distauns
Be-twixe that and vs; but this knowleche we haue
That oyle it renneth euere in abundauns,
With whiche oyle of soores alle grevauns
Whiche men suffre, it wil be hoolod anon.

p. 402. (See also p. 4.)

But he says afterwards, p. 403:—

I may weel leue that swyche merueyles per bee,
But for be-cause I haue noon auctorite. (J. M.)

p. 117, l. 32, *xij Iurneys*.—The French text has *xiiij. journées*, p. 177. (J. M.)

p. 120, l. 27, *a Senatour of Rome*. The French text continues: *si comme il est contenu es croniques des Romains*, p. 181. Montaignon's note, p. 298, informs us that the Paris MSS. do not give *des Romains* after *des croniques* (*es croniques*?). It is pretty nearly, he says, the translation of the title of the *Gesta Romanorum*. (J. M.)

p. 124, l. 3, *plaie with placebo*.—M. reads: *et ne le flatte pas ne faire le placebo*, p. 184,—does not flatter him that placebo need not be done. (J. M.)

p. 124, l. 24, *the childe deyed in the same chaumbre where as the holy man was herborued and loged before*. The French text says the mother had the child put there. M., *Sy fist mettre la mère l'enfant en la chambre du saint prophète*, p. 185. (J. M.)

p. 126, l. 2, *she was hadde oute of her good helthe of body*.—The translator appears here again to have relied more on his imagination than his text. The French reads: *elle tançoit en platne rus avecques sa voisine, et tant crurent et monterent les paroles que l'autre lui dist que elle n'estoit pas nette du corps, dont par celle parole, qui ala tant avant, elle en perdy son mariaige, faust verité ou mençonge*. M. p. 187. (J. M.)

p. 126, l. 8, *a gentill woman testi and hasti*.—Another mistranslation, apparently. M., *je vous diray un fait que je vy d'une bien gentillz femme qui tençoit à un homme qui avoit male teste*, p. 187. (J. M.)

p. 126, l. 32, *an ensauple of an Emperoure*.—In the original it is, *l'exemple de l'empereur de Constantinoble*. In the original text, too, we have *ses ij. filz*, not, as here translated, his two daughters. Caxton also has, *ses two doughters*, and calls him *themperour of Constantynople*. (T. W.)

p. 129, Chapter XCVIII. See *The History of Susanna* in the Apocrypha. (J. M.)

p. 129, l. 3, *pat was a gret lorde in Babiloyne*.—The translator has here singularly misunderstood his original, which reads, *qui estoit grant seigneur en la chetivoison de Babilonie*, who was a great lord in the captivity of Babylon. Caxton's translation is, *whiche was a grete lord in the captivynye of Babylone*. (T. W.)

p. 130, l. 9, *in what wise they fonde her*.—The French text says, "under what tree they found her." M., *soubz quel arbre ilz la trouverent*, p. 192. (J. M.)

p. 131, Chapter C.—In Montaignon's edition, p. 194, this heading is preceded by the lines:

*Cy commence à parler des exemples du Nouvel
Testament depuis que Dieu vint ou
ventre de la Vierge Marie.
Et premiers de la Magdelaine.* (J. M.)

p. 134, l. 27, *her suster the Magdalene*.—The original has merely, *sa suster Marie*. The translator is in error; yet Caxton also translates it, *the suster of Mary Magdalene*. (T. W.)

p. 134, l. 28, *to aparaille the labour of the hous*. M., *Marie ne lui venoit point aydier à faire et appareiller à mengier*, p. 198. (J. M.)

p. 136, l. 5, *the boke that y haue made for youre bretheren*.—See also p. 4, l. 7; p. 115, l. 35; p. 205, l. 14, and Note to latter. Montaiglon puts a Note in his edition, p. 299, to the effect that the Paris MS. 7403 has a note in the margin by the phrase equivalent to that quoted above. The marginal note is: "No. qu'il fist ung livre pour ses fils." (J.M.)

p. 136, l. 24, *Countesse of Anjou*.—Montaiglon's note, p. 299: "La comtesse d'Anjou qui fonda l'abbaye de Bourgueil est Emma, femme de Guillaume duc d'Aquitaine et comte de Poitiers; elle fonda ce monastère en 990. (Cf. le Gallia Christiana de Sainte-Marthe, in-fol. iv. 201-7.)" (J.M.)

p. 137, l. 7, *were brought into her oute of the ayre*.—The French is: *quant l'en li bailloit son livre ou ses gans, que aucune foiz ilz se tenoient en l'air tout par eux*. M. 100. (J.M.)

p. 137, Chapter CIV. The English of this chapter does not well follow the French; there are many differences to be found. (J.M.)

p. 138, l. 17, *another ensaumple of a knightis sone*.—This beautiful tale of the merciful knight is told at greater length by Robert of Brunne, *Handlyng Synne*, p. 130. A young knight pledged himself to avenge the slaying of his father, and to that end besieged his enemy in his strong castle. On the Good Friday the besieged man looked out and beheld the folk wending their way churchward: so long was it since he heard mass that he decided to go too. He emerged from his castle, barefoot; then the young knight met him, and would have slain him; but the other prayed him to forgive his sin on this day of days. In the end they wended to the church together:—

And to þe chereþe boþe þey ȝede.
Byfore þe cros þ[e] knelyd downe
Yn þe wurschyp of Ihesu passyowne,
For to kesse þe cros þat day,
As custume ys yn crystyn lay.
þe elder knyȝt, for honoure,
ȝede fyrst, and kyst hys creātūre;
Aftyr þan, ȝedē þe chylde,
þat was becomē meke and mylde;
Wyp þe tokene he gan hym blesse,
And kneled down, þe cros to kesse.
þe crucefyx, þat þere was leyd,
hys armēs fro the cros vpbreyd,
And clepd þe chylde hym betwyx,
And aftyrward kyst hym, þat crucefyx. p. 132.

Burne-Jones painted a water-colour, "The Merciful Knight," in 1863. Compare this tale with that of the juggler who, to do honour to the Virgin, performed daily before her altar, and to whom her image descended to wipe with the edge of her mantle the sweat from his brow. See p. 93, *L'Étui de Nacre*, by Anatole France. (J.M.)

p. 140, l. 21, *a gowne*.—It must be borne in mind that at this time gowns

and some other articles of dress were very costly things, and were preserved and in use for many years. (T. W.)

p. 141, l. 6, *leuein for brede of whete*.—M., *celle par son esbat se estoit prise à faire pain de fourment*, p. 205. (J. M.)

p. 142, l. 16, *an aple*.—This incident of the poisoned apples forms a part of other medieval stories, as, for example, that of *Parise la Duchesse*, in which the conspirators against the life of the duchess send her a present of poisoned apples, one of which is eaten by the duke's favourite nephew and causes his death, and she is accused of the murder and condemned to be burnt. (T. W.)

p. 142, l. 26, *offende*.—An evident error of the scribe for *deffende*. (T. W.)

p. 145, l. 25, *the epouse saide unto hem*, &c.—The French text says that the five foolish virgins asked for oil and "l'en leur dist : *Nescio vos, c'est-à-dire qu'elles n'en auroient point*," &c., p. 210. (J. M.)

p. 148, l. 15, *that vij. monthes had be barcyn*, &c.—The French text reads : *et mesmement sa cousine Elizabeth estoit enceinte bien avoit vij. mois, qui estoit brachaigne et passé aage*, p. 213. (J. M.)

p. 148, l. 27, *reward*=regard. See Glossary. (J. M.)

p. 150, l. 24, *quene Ester*. See Chapter XCVII, p. 127. (J. M.)

p. 151, l. 14, *And after this*.—The editor of the French text has remarked here that the Knight has fallen into a singular error in placing the marriage at Cana earlier in date than the scene of Christ's disputation with the doctors. (T. W.)

p. 151, l. 16, *preche ayenst the Iues and the maistres of the lawe*.—The French text reads that Christ *estoit alé disputer et preschier contre les saiges de la loy*. The text then adds something that our translator disregards : *Sy cuida la bonne dame que il feust monté ou ciel*, &c.; the good woman thought he had ascended into heaven. (J. M.)

p. 151, l. 24, *his gret prudence and science*.—M. reads : *les saiges touz esbahis du grant sens que ilz trouvoient en lui*, &c., p. 217. (J. M.)

p. 153, l. 19, *the bifore tyme thei had be married*, i. e., that had previously been married. These "good ladyes" were widows. The French text says : *elles se tenoient seintement et nettement en leur veufeté*, which our translator renders : *they leued chastely, clenly, and holyly in thaire manere*. The word *vnaried*, l. 18, is also remarkable. The translator appears to have returned to, and misconstrued, the expression a few lines back : *à qui nul ne s'appareille*, said in connexion with the "glorious maide Marie," although he has already adequately rendered it : *unto whom there may be no comparison*, l. 17. (J. M.)

p. 153, Chapter CXIII. The division of Chapters is not here the same as in M. Chapter CXII continues in the French to *Premièrement je y mettray la royne Jehanne de France*, p. 219. (In our edition : *And furst y shewe you of the noble princesse Johanne, now late quene of Fraunce*, 154/1.) (J. M.)

p. 154, l. 2, *princesse Johanne*.—The Knight says of her : *qui n'a gaires qu'elle mourut, fust saige et de sainte vie*, &c., p. 220. Montaignon's note

is: "La reine Jeanne de France n'est pas la femme de Charles V, mariée en 1349 et morte en 1377, cinq ans après la composition du livre des Enseignements; ni Jeanne, fille du comte de Boulogne, seconde femme de Jean II, mariée en 1349 et morte en 1361, dix ans avant que le chevalier écrivit; mais Jeanne, fille de Louis, comte d'Evreux, troisième femme du roi de France Charles IV, dit le Bel, mariée en 1325; veuve en 1328, et morte en 1370, après avoir passé la fin de sa vie dans la plus fervente pratique des bonnes œuvres; le mot du chevalier de La Tour morte n'a guères prouvé qu'il n'a pu penser qu'à celle-là." p. 299. (J. M.)

p. 154, l. 7, *duchesse et cetera*.—This in M. is *la duchesse d'Orléans*, p. 220.—To his reading Montaiglon says: "Si la phrase relative à la duchesse d'Orléans, 'qui moult a eu à souffrir et s'est toujours tenue saintement devant et après' (see 154/7), étoit une interpolation, on la rapporteroit naturellement à la belle et touchante Valentine de Milan. Si elle est bien du chevalier de La Tour Landry, cela est impossible, car Valentine n'épousa le duc Louis d'Orléans qu'en 1389. Avant elle il y a eu une autre duchesse d'Orléans, Blanche, fille de Charles IV le Bel et de la reine Jeanne dont nous venons de parler, née en 1327 et morte le 7 février 1392, après avoir épousé, le 18 janvier 1344, Philippe duc d'Orléans, dernier fils de Philippe VI de Valois, et mort le 1^{er} septembre 1375 sans enfants légitimes. Ce qui ne paroit supporter cette interprétation, c'est que le MS. de L. (Londres) est le seul qui dise *la duchesse d'Orléans*, et les autres *la duchesse derrenière de ceste royne*, ce qui ne peut se comprendre que dernière fille de la reine Jeanne, et cette première duchesse d'Orléans est en réalité sa dernière fille.—Sur ce Philippe d'Orléans, on peut voir un article de Polluche dans le *Mercur de France*, numéro de juillet 1749, p. 3-9." p. 299. Caxton has *the duchesse of Orliance* for our *duchesse et cetera*. See Note below to 154/18. (J. M.)

p. 154, l. 10, *the countesse moder unto the erle et cetera*. The French is simply: *la contesse mère au conte*, p. 220. Caxton has *the good countesse of Roussyllon*. See Note below to 154/18. (J. M.)

p. 154, l. 11, *how that nobly she governed her selff and used holy lyff*.—The translator, who seems to have taken comparatively little interest in the examples selected from modern history, has here abridged his original, which reads, *comment elle s'est noblement gouvernée en sa vefveté et nourri ses enfans et sa terre bien gouverné et usé de bonne vie*. (T. W.)

p. 154, l. 13, *the age of xxv wynter whanne her lorde deide*.—The translator again misreads his text. The French text reads that the baroness remained a widow for twenty-five years: *une baronesse . . . qui a resté bien ceste l'espace de vingt-cinq ans, et estoit jeunne et belle quant son seigneur mourut*, p. 220. (J. M.)

p. 154, l. 18, *And this good lady*.—*Et la vous desclaireray: c'est madame d'Artus*. French original. Caxton gives this chapter as follows:—

Of the quene Johane of Fraunce. Capitulo xij.

The good quene Jane of Fraunce, whiche of late passed out of this world, and the whiche was wyse, of holy lyf, and moche charytable, and also ful

of deuocion, held her estate so clenly and so noble by so good ordemaunce, that grete thynges were to reherce it. After, by her shal we set the duchesse of Orliance, which in her lyf suffred moch, but she kept her euer clenly and holily, but to long it were to recounte of her good lyf and good condycions. Also we may not forgete the good countesse of Roussyllon, the whiche, she beyng a wydowe, kepte and gouerned her self so clenely, and soo peasyble dyd nouryshe her children, the whiche also kepte good justyce and held her land and peple in pees. Also I wylle telle yow of a baronesse whiche duellyd in our countrey, the whiche was in wydowhede by the space of .xxxv. yere, and was yonge and fayr whanne her lord deyde, and of many one she was requyred; but she sayd in her secrete that for the loue of her lord and of her children she shold neuer be wedded, and held her in her wydowhede clenly withoute ony reproche, wherof she ought to be preysed. And her name I shalle declare vnto yow, it was my lady of Vertus. (T.W.)

p. 154, l. 22, *how it befell vnto her sin the tyme and Iourney of Crecy*.—The translator here omits an essential thing, probably through misreading. The French text runs that the lady had been a widow from the time of the battle of Crecy: *qui est veufe dès le tems de la bataille de Crécy*, p. 221. (J.M.)

p. 155, l. 4, *the wyf of a knight*.—The French text reads *bachelier*, p. 221. This is the reading of Paris MS. 7403. The other Paris MS. (7073) and the London MS. have *chevalier*. Montaiglon remarks, p. 300, that *bachelier* did not apply only to literary degrees, and is the correct term. Caxton translates the passage: *the wyf of a symple man*. In regard to *bachelier*, cf.:

Byschopes and *bachelers*, and banerettes nobille,
That bowes to his banere, buske whene hym lykys.

Morte Arthure, 3/67. E. E. T. S.

And also:

Þys ychē slayn knyȝt had a chylde,
A doghty *bachelere*, and a wyld.

Cest chiualer qe fu oscis,
Pruz et uailant aueit un fiz.

Robert of Brunne, p. 130/3803. E. E. T. S.

p. 156, l. 28, *Repentaille*.—Our translator departs from the order of the French text after this, the comparison of the nightingales coming in Chapter CXV (M., p. 224), in connexion with the following anecdote:—

Dont je sçay bien un exemple d'un simple chevalier qui espousa une grant dame, mais, toutes les fois que messire de Dorval le veoit, le premier salut que il lui fist si estoit lui subler, et puis lui dit que il ressemble au rossignol; car, quant le rossignol a jouy de ses amours, il suble. Sy vous dy bien que le chevalier n'est mie liés de la bourde, quelque chière que il en feist.

Montaiglon annotates this *Dorval*: "lisez Derval. Dans l'armorial de Gilles de Bouvier, dit Berry, premier hérault d'armes de Charles VII

(fonds Colbert, No. 9.653.5.5), je vois dans le Poitou, au nom de sire de Derval, qu'il portoit d'argent à deux fasces de gueules." M., p. 300. (J.M.)

p. 157, l. 27, *putte her payne in trauaile*.—M., *la preude femme qui met paine et travail à tenir nettement son corps*, p. 225. (J.M.)

p. 158, l. 1, *the precious marguarite*.—The phrase also occurs again 163/4: *he likened suche a woman vnto a precious margarite, the whiche is a bright thinge, rounde, white, and clene, a stone so clere and faire that there is no tache therein, nor spotte of vnclenne[s]*. This last is more the rendering of the first than of the last corresponding passage in the French: *car il l'appelle la precieuse margarite, c'est une fine perle, qui est blanche, ronde et clère, sans taiche y veoir*. M., p. 226. The second passage is the words of Christ on good and chaste women: *Una preciosa margarita comparavit eam*. M., p. 233. See also 190/13. Cf. :—

Perle plesaunte to prynces paye,
To chany clos in golde so clere,
Oute of oryent I hardyly saye,
Ne proued I neuer her precios pere,
So round, so reken in vche araye,
So smal, so smope her syde; were.

The Pearl, 1-6. Early English Alliterative Poems, p. 1. E.E.T.S. (J.M.)

p. 158, Chapter CXVII. The division of chapters here again differs from the division in the French text, where Chapter CXVII commences with the passage corresponding to our *Wherupon that and they sawe an yonge man*, &c., 158/27. M., *Dont il aduenoit*, &c., p. 227. (J.M.)

p. 158, l. 21, *Sir Raoul de Luge & Sir Piere de Luge*.—In the original it is, *Messire Raoul de Lugre et l'autre Messire Gieffroy*. These names appear to be unknown in history. One of the French MSS. reads *Lugne* while another has *Luge*, as in the English. Caxton gives the name as *Lyege*. (T.W.)

p. 158, l. 24, *Charmylour, Cicault, or Sarmitre*. M., *Charny, Bouciquant ou Saintre*. The names in the English are mutilations of those in the French. For *Saintre*, Paris MS. 7403 has *Caintré*, and London MS. Saint-Trof. Montaignon's note, p. 300, tells us that *Charny* is Geoffroy de Charny, lord of Lirey, who figured in the wars after 1337 and who died at Poitiers. The other names are well known. (J.M.)

p. 158, l. 33, *a yonge squier*.—The French text itself makes no mention of a squire; but Paris MS. 7073 reads *Sy arriva un écuyer* (M., p. 300). (J.M.)

p. 159, l. 16, *cleped a pursueant*.—The French says that the young man called a minstrel and gave him the costume: *Sy appella un menestrel et lui donna sa coste et la lui fist vestir*. M., p. 227. (J.M.)

p. 161, l. 17, and *vnder one thanke*. Probably a bad reading of the French "*tout se passe*." *Mais toutes voies ce est mal dit*, &c. M., p. 230. (J.M.)

p. 161, l. 36, *suche as be worthi and blame*. The whole of this sentence is the translator's rendering of *Sy vouldroye que celui temps fust revenu*;

car je pense que il n'en feust mie tant de blasmées comme il est à present. M., p. 231. (J. M.)

p. 161, l. 33, as here before y have tolde you.—In the original there follows here another anecdote of Geoffroy de Lugre, which our translator has thought proper to omit. *Et vous diray encores plus, comme j'ay ouy compter à plusieurs chevaliers qui tirent celui messire Gieffroy de Lugre et autres, que, se il chevauchast par le pays, il demandast: "A qui est celui herbergement là?" et l'en lui deist: "C'est à telle;" se la dame feust blasmée de son honneur, il se torsist avant d'un quart de lieue que il ne vensist devant la porte, et lui feist un pet, et puis pransist un poe de croye qu'il portoit en son saichet, et escrist en la porte ou en l'uis: "Un pet, un pet," et y faisoit un signet, et s'en vensist. Et aussi, au contraire, se il passast devant l'ostel à dame ou damoiselle de bonne renommée, se il n'eust moult grant haste, il la vensist veoir et huchast: "Ma bonne amye, ou bonne dame, ou damoysele, je prie à Dieu que en cest bien et ceste honneur il vous vueille maintenir en nombre des bonnes; car bien devez estre loués et honnorés." Et par celle voys les bonnes se craingnoient et se tenoient plus fermes et plus closes de ne faire chose dont elles peussent perdre leur honneur et leur estat. Sy vouldroye que celui temps fust revenu, &c.* This paragraph is translated as follows by Caxton:—

I have herd reherced of many knyghtes whiche saw and knewe the sayd syre Geffroy de Lyege, how that as he rode thorough the countrey, and as he aspyed and sawe some place or manoyr, he demaunded and asked the place, and yf he vnderstode by any maner that the lady of the manoyr or place were blamed of her honour and worship, he shold have gone oute of his ryght way, rather than he had not gone to the yate of the same place, and make there a faytte, and put and sette his signes agaynste the yate, and thenne rode ageyne into his ryght way. And contrary to this dede, yf hit happed to hym to passe before the place of a good and renommed lady or damoysele, al had he neuer so grete haste, he wente to see her, and sayd to her, "My good frende," other "my lady," or els "damoysele," "I praye to God that in this welthe and honoure he wyll euer hold and mayntene yow into the nombre of the good wymmen, for wel ye oughte to be preyed and worshipped." And thus, by this maner and way, the good wymmen drad and held them more sure fro doynge any thyng wherby they myght lese theyr worship and honoure. Wherfore I wold that tyme were come ageyne. For, as I wene, many one shold not be blamed and diffamed as they be now.

Messire Geoffroy de Lugre must have been a rather singular individual. (T. W.)

The London MS. gives the name simply *Gieffroy*; Paris 7403 has *Lugre*; Paris 7073 *Luge*; while Caxton renders it as *Lyege*. (J. M.)

p. 162, l. 7, so noble and true was the lawe of God.—The French says: *ne pour or ne pour argent elle n'en feust rachetée, tant noble feust, selon la loy de Dieu.* M., p. 231. (J. M.)

p. 162, l. 14, in Prouince, in Spaine, in Aragon.—In the original it is, *en Rommenie, en Espaigne, en Arragon.* (T. W.)

p. 162, l. 15, *In sum places, &c.*—The original enumerates the punishments as follows: *En aucuns lieux l'en leur coupe les gorges, en autres lieux l'en les murtrist à touaillons, en autres lieux l'en les emmure.* Caxton translates it, *In somme places men kytte of theire throtes, and in somme they be heded before the peple, and in other places they be mured or put bytwene two walles.* (T. W.)

p. 163, l. 5, a *precious margarite*.—See note above to p. 158, l. 1. *Une marguerite*, explains the French text, *est une grosse perle rondo d'orient, clère, blanche et nette.* M., p. 233. (J. M.)

p. 163, l. 26, *it were a foule thinge to take a faire suete rose anl putte hem in a stynking vessel.*—The French text provides quite a different illustration: *aussey comme c'est laide chose à baillier un blanc et delié cueuvrechief à un grant seigneur ouquel en lui baillant l'en espendroit grosses gouttes d'encre noire, et aussey celles gouttes noires les espendre sur une esculée de lait qui est blanc, &c.* M., p. 234. (J. M.)

p. 165, l. 22, *tyj daughters*.—M., *plusieurs filles*, p. 236. (J. M.)

p. 167, l. 17, *Syre Fouques de Laval*.—M., *Messire Foulques de Laval*, p. 239. Montaignon says, p. 301: "Messire Foulques de Laval étoit le fils de Guy IX de Montmorency Laval, l'époux de Jeanne Chabot, dame de Rais, et le chef de la branche de Laval-Rais; il mourut en 1360. (Cf. Paris, V. 85.)" (J. M.)

p. 167, Second Chapter CXX. This is Chapter 121 in M. (p. 239). Our Chapter CXXI is Chapter 122 in M. Chapter 123 (M., Chappitre VI^{III}, p. 244) is omitted from our book. (See footnote, p. 171.) This is the missing chapter:—

"Que nulle femme ne doit point croire trop legierement ce qu'on lui dit.

CHAPPTRE VI^{III}.

ET pour ce est noble chose à toute femme de bien et d'honneur y prendre garde et soy garder, et non mie croire trop de legier ce que l'en leur dist, et se prendre de garde de ceux qui usent de telles faulcetez et qui font de petiz signes et des faulx semblans, comme de faulx regars lons et pensis, et de petis souspirs, et de merveilleuses contenance affectées, et ont plus de paroles à main que autres gens. Sy est bon de soy garder de telles manières de gens qui veulent user de avoir tel siècle; car la bonne femme qui bien se soet garder de telx gens doit estre moult louée et honnourée. Car c'est grant honneur et grant victoire avoit fait de eschiver le mal langaige du monde, et qui se puet tenir nettement et hors de leurs folles parleurs, sans ce que celles folles langues puissent dire ne racompter que ilz l'aient trouvée en nulle foiblesse ne molesté de cuer, ne qui se puissent bourder ne gangler de elles, et cestes bonnes femmes qui ainsi se tiennent fermes, et qui ainsi se rusent de leurs faulces malices, doivent estre bien louées entre les bonnes, tout ainsi comme l'en loue les bons chevaliers et les bons escuiers qui passent par vaillance et par honneur; par la paine que ilz y ont trait tous autres pour le grant labour que ilz y ont souffert pour venir

¹ Caxton: *plares*.

à honneur, sont ils plus prisiez et honnorez que gens du monde. Tant ausy et par meilleur raison doit estre la bonne dame qui bien a rescoux son honneur contre telles manières de gens qui ainsi usent. Et si vous dy bien que mon entente n'est point par cest livre à blasmer bonne amour et ceulx qui usent de loyauté; car moult de grans biens et honneurs en sont advenus. Mais la bonne dame de Villon, qui tant fut belle et preude femme, dont par sa bonté et sa beaulté moult de chevaliers furent amoureux de elle, et elle, qui moult fut saige et de grant gouvernement, leur disoit que toute saige femme qui bien vouloit nettement garder son honneur doit avant essayer son amy, c'est celui qui la pryé ou qui lui fait semblant d'amour. Et quant elle l'aura esprouve vij. ans, adonc elle sera certaine se il l'ayme de cuer ou de bouche. Et lors le pourra accoler pour singne d'amour, sans plus. Mais de ceste bonne dame je me tais, car elle avoit le cuer trop dur. Il est bien mestier que celles de aujourd'uy aient le cuer plus piteux, et, se Dieux plaist, sy auront elles, car trop long temps a en vij. ans. Le plus d'elles n'attendront pas que elles n'en ayent plus brief mercy, se Dieu plaist. Mes belles filles, je vous laisseray un peu de cest fait et de cestes Galoises, et vous compteray un debat qui est entre vostre mère et moy, sur le fait qu'elle debat que nulle femme ne doit amer par amours, fors en certains cas, et je soustiens le contraire, et pour ce est le debat d'entre elle et de moy, sur lequel je vueil racompter." M., p. 244. (J. M.)

p. 169, l. 4, of the *Galoes and Galoysses*.—Whence the Knight derived this strange story it would not be easy to guess. In old French, *galloise* meant a woman who lived licentiously. (T. W.) See Glossary.

p. 171, Chapter CXXII.—The whole of the debate between the Knight and his lady is contained in one chapter in the French edition (Chapitre VI^{IIII}, p. 246). The French chapter 125 (M., p. 266) is our Chapter CXXXIV, p. 186, *How the holy lady approued the heremyte*. (J. M.)

p. 171, l. 22, and of your moder.—She was Jeanne de Rougé, the first wife of the Knight of La Tour-Landry. She was still alive at this time, for she did not die before 1383. (T. W.)

p. 174, l. 7, xl. kynges and xii. CM other persones and mo.—M., plus de xl. roys et plus de cent mille personnes, p. 249. The London MS. has lx. roys. M., p. 301. (J. M.)

p. 174, l. 22, forole delytes and playsaunce within the Chirche.—The French again gives more details: *il fut deux roynes par deça la mer qui leurs faulx delis de luxure faisoient aux tenebres le jeudy absolu et le saint vendredy aouré, quant l'en estaingnoit les chandelles, et en leurs oratoires, &c.* M., p. 250. *Jeudy absolu* was the Thursday of the Holy Week. As to *le saint vendredy aouré*, compare:—

pan fyl hyt on je gode fryday.

Auint le vendredi akuré

Qe Deu pur nus fu crucifié.

Robert of Brunne's *Handlyng Synne*, 180/3819.

. In connexion with the service of *Tenebrae*, the Dictionnaire de

l'Académie Française says: "En parlant De l'Office de la Semaine sainte, on appelle *Ténèbres*, les Matines qui se chantent l'après-dinée du Mercredi, du Jeudi et du Vendredi." (J. M.)

p. 177, l. 18, *a lady to whome I gyue no name, the whiche ye wente ones to see her*.—See the Knight's history, p. 18. (J. M.)

p. 177, l. 23, *Ye prayd her of loue, &c.*—Caxton has translated this passage imperfectly, or perhaps some words have been omitted by his printers. The original is, *Et les responses ne furent par trop sauages, mais assez courtoises et bien legierettes, et, pour le grant semblant qu'elle vous fist, vous vous retraystes de la demander, et se elle se fust tenue un peu plus couverte et plus simplement, vous l'eussiez prise.* (T. W.)

p. 181, l. 11, *at the dore*.—M., *à la porte de l'église*, p. 258. (J. M.)

p. 182, l. 19, *The lady of Coussy, &c.* M., *la dame de Coucy*. Our Verger, l. 20, should be *Vergi*. M. has *Vergy*. These are well-known stories, and were great favourites in the middle ages. Concerning the *duchesse* (v. 182/21), Montaignon says, p. 301: "il n'est pas aussi simple de savoir ce qu'est l'histoire de la duchesse. J'avois pensé au roman de Parise la Duchesse; mais il ne convient nullement." The history of the Chatelaine of Vergi has come down to us in a number of MSS., one in the Bodleian Library, and a number of editions of the poem have been made. The latest is that of Dr. Brandin, published London and Paris, 1903, with an Englishing by Alice Kemp-Welch. This text is, with a few modifications, that of Raynaud's earlier edition (1892). Dr. Brandin says, p. xviii, that the reader will see in Raynaud's introduction "how the Lady of Vergi became, as early as the fourteenth century, the Lady of Vergier, and how she was confounded, at the end of the eighteenth century, with the heroine of a romance which enjoyed the greatest success in the middle ages—the Chatelaine of Couci." (J. M.) The Chastelaine de Vergy will be found in Barbazan's *Fabliaux*, vol. iv. p. 296, and in *Le Grand d'Aussy*, vol. iv. p. 98. (T. W.)

p. 183, l. 9, *playenge with me*.—In the original it is, *Dont il aduint une fois que tout plain de chevaliers et de dames jouoient au Roy qui ne ment pour dire verité du nom s'amie*. Caxton appears not to have known an English name for the game, the nature of which is easily seen and understood. An account of it will be found in the *fabliau* of *Le Sentier Battu* in Barbazan, vol. i. p. 100. (T. W.)

p. 183, l. 22, *tyll the tyme of seuen yere and an half be passyd & gone*.—See the French Chapter 123, printed above. (J. M.)

p. 183, l. 29, *But at the last he sayd to me, "Lady of the Towre," &c.*—Caxton's text is nothing but a mess here. The unnamed knight who spoke of love could hardly have called her "Lady of the Tower" before her marriage. His words should really end at: *in good feythe he shold neuer speke to me therof* (l. 28). M., *et en bonne foy onques puis ne m'en parla*, p. 261. At this point our Knight himself breaks in: M., *Lors je lui dis: "Madame de La Tour, vous estes moult male et estrange . . . &c."*, p. 261. (J. M.)

p. 183, l. 32, *lyke the lady of the fucille*.—Caxton has here made a droll literal translation. The original is, *Vous ressemblez madame de La Jaille*. M. de Montaiglon supposes this to have been Marguerite dame de La Jaille, the wife of Hardouin de la Porte, lord of Vezins in Anjou, one of whose children was married in July, 1388. (T. W.)

p. 185, l. 15, *And Sybylle sayth*.—The original, as edited by M. de Montaiglon, has, *Et la royne de Sabba dist*; but one of the French manuscripts reads, *la royne Seville*, which was evidently the text Caxton had. Either is a curious authority on the subject. (T. W.)

p. 185, l. 33, *the Duchesse of Bauyere*.—Bavaria, of course. In the French text it is, *J'ay ouy raconter d'une dame de Banière*, as M. de Montaiglon prints it, for it may of course be read *Bavière*. (T. W.)

p. 185, l. 36, *coursers, and hakneys, and dere and ryches furrynges, &c.*—M., *gaignoit souvent à eulx à celui jeu corsés, draps, pennes de ver, perles et grans joyaulx, &c.*, p. 265. (J. M.)

p. 186, l. 23, *the prouost of Acquylee*.—This is a very well-known medieval story, which will be found in a metrical form in Méon's *Nouveau Recueil de Fabliaux*, tom. ii. p. 187. (T. W.)

p. 191, l. 1, *and made the cheste, where as her tresoure was in, to be sealed*.—The French text says she had her bed made *devant l'uis d'une tour où estoit sa chevance et son or, et fist mettre la clef de cette tour scellée en un drapel soubz ses reins*. M., p. 271. (J. M.)

p. 191, l. 24, *by the xxv parte*.—M., *le xxx^e*. (J. M.)

p. 191, l. 30, *but suche plate as they sawe abrode, that was a coup and a pyece only*.—This would appear to have been the ordinary amount of plate exhibited on the sideboard of a single person who made no show. The original is, *forz sa vaisselle d'argent de chascun jour*. (T. W.)

p. 192, l. 34, *to be worshipped*.—Caxton has omitted the following rather interesting passage, which follows what represents these words in the original text: *et là estoient les menestralx et plusieurs instrumens, à qui elle faisoit moult grant chières, et leur donnoit du sien largement, tant qu'ilz l'amoient à grant merveilles, tellement que, quand elle fut morte, ilz en firent une chanson de regret d'elle, où il y a au reffrain :*

*Helas ! à la Galonnière
N'avons nous plus bel aler,
Comme endroit ma dame chière,
Qui tant nous souloit amer.*

Et ainsi la regretoient. Et après ce elle avoit telle coustume, &c. (T. W.)

p. 193, l. 25, *upon the Fryday*.—M. adds also *et le samedi*, p. 276. (J. M.)

p. 194, l. 3, *My lady Cecyle of Balleuyll*.—M., *madame Olive de Belle Ville*, p. 276. Paris MS. 7073 has *Aline*. Montaiglon says, p. 302: "Dans la traduction anglaise du temps de Henry VI (cf. *Retrosp. Review*, p. 193), elle est appelée *Cecyle of Balleville*. Dans ce passage il y a une faute de lecture ou d'impression: il ne falloit pas *she held in Dowaye*, mais *she held in*

dowage.—Dans l'armorial déjà cité de Gilles de Bouvier, on trouve, dans la partie consacrée au Poitou, l'écu du seigneur de Belleville, quatre de gueules et quatre vairés d'azur et d'argent.—Elle étoit peut-être de la famille de Jean de Harpedenne, 3^e du nom; seigneur de Belleville, en Poitou, que Charles VII maria à Marguerite, sa sœur naturelle, fille de Charles VI et d'Odette de Champdivers, la petite reine." Our text has *dowa[r]ye*. 193/27. (J.M.)

p. 194, l. 4, *myghte spende yerely*.—M., *son frère tenoit bien xvij. mil livres de rent*, p. 276. (J.M.)

p. 194, Chap. CXXXVII.—In M., Chapter 128, containing the whole story of Cato and his son, and ending the book. (J.M.)

p. 195, l. 2, *had to name Cathonet*.—Cathon was the medieval form of the Roman name Cato, and Cathonet was the diminutive of it—little Cato. It is used here as the name of distinction between the son and the father. It is hardly necessary to say that Cato was a very celebrated individual during the middle ages, especially for his wise sayings, a reputation which arose from the popularity of the *Disticha de Moribus*. (T.W.)

This singularly curious story about Cato and his son appears to have been founded upon, or at least it is in substance identical with, a tale in the *Gesta Romanorum*, chap. 124. It is found slightly varied in the details in the *Dolopathos* of Herbers, and forms the first story in the well-known *Facecieuses Nuits* of Straparola. The name of Cato is only given to the hero in this form of the story under which it presents itself in the book of the Knight of La Tour-Landry. (T.W.)

p. 197, l. 16, *to be confyte in sugre and other spyces*.—In the original it is, *et le fis confire en bonne dragée*. (T.W.)

p. 205, l. 14, *in the booke of my two sonnes*. This does not appear in M., which reads: *si comme il est contenu ou livre des saiges, et aussi en une evangille*, p. 290. (J.M.)

EXTRA NOTES.

p. 2, l. 5, *y sawe come towardes me my .iiij. doughtiers*.—With the list of corrections to the edition of 1868 issued with "The Minor Poems of William Lauder" was the following note: "Mr. Wright's statement on p. vii, l. 13-14, that the Knight 'has in no instance mentioned the number of his daughters' must be understood as applying to the French MSS. examined by the French editor, M. Anatole de Montaiglon, whose Preface Mr. Wright was abstracting, and not to the English text. M. A. de Montaiglon says: *Quant aux filles, elles doivent avoir été au nombre de trois; en effet, si aucun des manuscrits que nous avons vus ne parolt avoir appartenu à Gefforey . . . toutes les fois qu'il y a une miniature initiale, on y voit toujours trois filles, et il n'est pas à croire que cette ressemblance ne soit pas originairement produite par une première source authentique*. Accordingly, the early English version edited by Mr. Wright for the Society

states distinctly on p. 2, l. 5, *y sawe come towardes me my .iiij. daughters*, though the corresponding passage in the French edition of 1854, p. 2, l. 14, is only *et vy mes filles venir*. The miniature of the English MS. also gives the Knight three daughters."

p. 26, Chapter XIX.—With this tale of the trial of wives compare *The Taming of the Shrew*, Act V, Sc. ii, wherein the husbands send for their wives and Petruchio proves Katharina. (J. M.)

GLOSSARY.

By JOHN MUNRO.

[It has been necessary to make an entirely new glossary, a great number of important words having been omitted in the old one. A list of noteworthy phrases is also added. I have made differences in, and additions to, the Notes dealing with the text subsequent to p. 30, the old ones, by Thomas Wright, being initialled T. W., and the new ones J. M.]

CONTRACTIONS USED.

<i>adj.</i> , adjective.	from the French by	<i>poss.</i> , possessive case.
<i>adv.</i> , adverb.	William Caxton, 1481.	<i>pp.</i> , past participle.
AS., Anglo-Saxon.	Ed. Mary Noyes Col-	<i>pres.</i> , present tense.
Cax. Dial., Dialogues in	vin, E.E.T.S. 1893.	<i>pron.</i> , pronoun.
French and English,	Ice., Icelandic.	<i>s.</i> , singular number.
by William Caxton.	<i>int.</i> , intransitive.	<i>v.</i> , verb.
Ed. H. Bradley,	L., Latin.	1, first person.
E.E.T.S. 1900.	M., Le Livre du Cheva-	2, second person.
Eneyd., Caxton's Eney-	lier de la Tour Landry.	3, third person.
dos, 1490. Ed. W.	Ed. Montaiglon. Pa-	Vergi, La Châtelaine de
Culley and Dr. Fur-	ris, 1854.	Vergi. Ed. Brandin.
nivall, E.E.T.S. 1890.	n., noun.	London and Paris,
F., French.	OF., Old French.	1903.
G., German.	OHG., Old High German.	Vill., Œuvres de Fran-
God. of Bol., Godeffroy	<i>p.</i> , plural number.	çois Villon. Ed.
of Bolyne, translated	<i>past.</i> , past tense.	Jannet. Paris.

A.

abace, *v.* abate 156/31. F. *abaisser*.
 abashed; *pp.* 187/24. M. *esbahi*,
p. 267.
 abraided, *v. past.* 3 *s.* upbraided
 37/5. AS. *up + bregdan*.
 abregge, *v.* abridge 3/33. OF.
abregier, L. *abbreviare*.
 abusion, *n.* deception 171/9. F.
abuser.
 accusatoure; *np.* accusers 130/9.
 L. *accusator*, from *accusare*.
 a chiche, *adv.* niggardly 136/20.
 M. *chiche*, *p.* 200.
 acoynted, *v. past.* 3 *s.* acquainted
 74/13. M. *acointa*, *p.* 117, OF.
s'acointier de.

Acquylee, *n.* Aquilea 186/23. M.
Acquillée, *p.* 266.
 adnoultre, *n.* adultery 130/1. M.
avoultrie, *p.* 192.
 aferde, *adj.* afraid 24/26. AS.
aféran.
 afermed, *pp.* confirmed 51/12. OF.
afermer, L. *affirmare*.
 afray, *n.* fright 48/21. M. *effroy*, *p.* 75.
 Agnus Dei 46/8. A portion of
 the Mass commencing, Agnus
 Dei,—“Lamb of God.”
 Alhalwynne, *n.* Allhallows 106/23.
 M. *la Toussains*, *p.* 163.
 Alia, *n.* Leah 107/31. M. *Alia*, *p.* 165.
 alles, *np.* awls 67/28. AS. *ál*,
 OHG. *ala*, G. *Ahle*, Cax. Dial.
alesnes: *alles*, *p.* 21.¹

¹ Note on *Awl*. The instrument with which the devils were often represented to torture their victims was an iron hook or crook. In the *Life of St. Katherine*, *p.* 105, we read of Maxentius: “he . . . het, on hat heorte, unhendeliche neomen hire; † bute dom ananriht, purhdriuen hire tittes wið irnene nelles” (Latin, *clavis ferreis*), *l.* 2116. The order is carried out, and we read later, *p.* 108: “Heo . . . tuhen hire tittes up of hire broosten, bi þe bare bane, wið eawles of irne,” *l.* 2175. It is instructive to note that in the *South-English Legendary*, *p.* 99, the same circumstances are described as follows: “he het þat men scholden hire lede: to þe tounes ende And hire bresten fram hire bodi: with Irene crokes rende”, *l.* 240—and later: “crokes of ire”, *l.* 248. *Eawl* is derived from OE. *awel*. The word in its various forms is glossed as *Fascinula*, *tridens*,

- almessedede, almessedede, *n.* alms-deed 132/34, 153/8. AS. *ælmesse* + *ddd*.
- Alymayne, *n.* Germany 159/1. M. *Almaine*, p. 227.
- amorous, *adj.* amorous 168/9. M. *amoureux*, p. 240.
- ameruailed, *adj.* astonished 151/24. M. *cebakis*, p. 217.
- amesure, *v.* measure 25/16.
- amoderithe, *v. pres.* 3 *s.* lessens, appeases 122/33. M. *amodere*, p. 183.
- amonestement, *n.* warning 138/35. M. *admonestement*, p. 203.
- amys, *adv.* amiss 26/3.
- Anastace, *n.* Anastasia 113/21. M. *Annadaise*, p. 172.
- anent, *prep.* 88/5. AS. *onefen*. M. *vers*, p. 138.
- angelyk, *adj.* angelic 110/8.
- annemy, *n.* Satan; the enemy 125/24. M. *l'ennemi*, p. 187.
- anyeous, *adj.* annoying 128/20. M. reads *enrieux*, p. 190.
- aorne, *v.* adorn 39/21. M. *parer*, p. 61.
- aourned, *pp.* adorned 16/10. M. *gayement arrayé*, p. 240.
- apaied, *pp.* satisfied 35/6.
- aparaill, *v.* prepare 135/3. F. *appareiller*.
- aperceined, *v. past.* 3 *s.* perceived 147/19. M. *apperceust*, p. 212.
- apertely, *adv.* openly 46/18. M. *appertement*, p. 72.
- apese, *v.* appease 13/30. M. *ap-paisier*, p. 21.
- apitt, *n.* apple 59/15.
- apparage, *v.* compare, vie 20/1. M. *s'acomparaige*, p. 31.
- apperteyned, *v. past.* 3 *s.* belonged 101/2. F. *appartenir*.
- appertyse, *adj.* experienced 186/9. M. *appertes*, p. 285. Cf. Tancre which moche was *appert* & hardy, God. of Bol. 82/5.
- aprouned, *pp.* proved; made manifest 101/8. M. *esprouée*, p. 157.
- aprouned, *v. past.* 3 *s.* tried, made proof of 186/18. M. *v. pres. es-prouve*, p. 266.
- Aragon, p. 114. See Note to this line.
- arrached, *v. past.* 1 *s.* dragged out 197/15. M. *arrachay*, p. 280.
- ars, *v.* arse 45/13. M. *derrière*, p. 70.
- assoiled, *v. past.* 3 *s.* absolved 41/27.
- Assur, *n.* Assyria 85/15. M. *Assure*, p. 130.
- Astate, *n.* estate, rank 31/23, 160/14.
- atised, *v. past.* 3 *s.* stirred up, inflamed 87/35. M. *alisa*, p. 138. Cf. the woman thus *a-tyesed* wyth the swete flamme of love. Eneyd. 47/16.
- atiser, *v.* stir up, inflame 89/19. M. *entiser*, p. 140.
- atoure, *n.* attire 74/1. M. *l'atour*, p. 117.
- attercoppe, *n.* spider 63/18. M. *traingne*, i.e. *l'araignée*, p. 99.
- aualed, *v. past.* 3 *s.* let down 113/9. M. *avala*, p. 172.
- auaylles, *sp.* remuneration, perquisites 196/18. L. *valere*, F. *valoir*.
- auctorytees, *sp.* authorities 194/33. M. *et fiat moult d'auctoritez*, p. 277.
- auent, *prep.* 1 anent 186/14. M. *une beste sauvaige, qui nulle rayson ne scet fors que nature qui lui esmeut*, p. 135. A note on this point printed with the corrections to the edition of 1868 reads: "auent is probably a vent, wind, impulse . . . Compare Cotgrave's 'Il se laisse emporter du vent, He runs on freely, carried upon the wings of his owne conceit; also, he is inconstant, light-headed, variable, of a changeable humour: carried away by every impulse (vent), we might say.' This is also Dr. Furnivall's reading of *auent*."
- auision, *n.* vision 11/19, 43/21. M. *advision*, pp. 17, 67.
- auncien, *adj.* old 155/6. M. *ancien*, p. 221.
- ausnetters, *sp.* ancestors 4/18. M. *ancesseurs*, p. 5.
- auountry, *n.* adultery 76/10.
- auowtry, *n.* adultery 57/35. M. *avoultire*, p. 90.

ungula and *creagra*. (See Prof. Craigie's paper read before the Philolog. Socy. Nov. 1905.) Although our *alles*, from the circumstances under which it is used, might seem to be a survival of *awel*, it is evident that the action is one of stabbing rather than of tearing, and the word can only be the same as modern *awl*, from AS. *ætl*. The French is *alesnes*, M. p. 109.

automd, *pp.* confirmed, established 87/27. *L. autumare*, to affirm. *M.* simply reads: *ceulz qui sont de bon lieu et d'ancestrie*, p. 137.
 auuter, *n.* altar 51/29.
 auye, *n.* advice 16/28. *M. avis*, p. 28.
 avision, *n.* vision 48/5. *M. avision*, p. 66.
 axed, *v. past.* 3 s. asked 26/31.
 axinge, *pres. p.* asking 148/33.
 axse, *v.* ask 59/1. *AS. ascian*.
 ayen, *adv.* again 12/9.
 ayenst, *prep.* against 10/8, 42/10.

B.

Babiloyne, *n.* Babylon 129/2. *M. Babilonie*, p. 191.
 baobyters, *np.* backbiters 173/13. *M. mesdians*, p. 248.
 balled, *adj.* bald 22/27.
 bapteme, *n.* baptism 11/31. *M. baptisme*, p. 17.
 barayn, *adj.* barren 75/3. *M. brehaing*, p. 118.
 bariters, *np.* baraters, quarrelsome people 53/25.
 Barsaba, *n.* Bathsheba 57/35.
 Base Almaine, *n.* Netherlands 162/11. *M. base Alemaigne*, p. 281.
 be, *pp.* been 32/25.
 Beaulyon, *n.* Beaulieu 51/25. *M. Beaulieu*, p. 79.
 beden, *pp.* bidden 71/25.
 begylers, *np.* beguilers 175/21.
 be-hiest, *v. pres.* 3 p. promise 57/11.
 behight, *v. past.* 3 p. promised 92/10. *AS. behidan*. *M. promistrent*, p. 144.
 Beleen, *n.* Bethlehem 93/29. *M. Bethleem*, p. 146.
 belefte, *v. past.* was left 103/14. *M. demoura*, p. 160.
 beleue, *n.* belief 129/27.
 ben, *v.* be 11/21. *AS. beon*.
 ben, *v. pres.* 3 p. are 5/16, &c.
 berell, *n.* apparel? 64/5.
 berieles, *n.* grave 12/22. *M. la fosse*, p. 19.
 beriellies, *np.* burial 89/11; *Sy commanda le roy . . . qu'elle n'eust point de sepulcre, et non eust-elle, ne de sepulture*, p. 189.
 berke, *v. pres.* 3 p. bark 126/29. *M. abbayent*, p. 188. *AS. borcian*.
 Bersabe, *n.* Bathsheba 99/1. *M. Bersabee*, p. 154.
 besemithe, *v. pres.* 3 s. becomes, suits 81/11.
 bestailles, *np.* cattle, pastoral wealth 103/13. *F. betail*. *M. bestes vivans*, p. 159.
 bestourned, *v. past.* 3 p. reversed, upset 202/10.
 besydes, *prep.* beside 48/9.
 bethe, *v. pres.* 3 p. are 49/30.
 be-thenke you, 6/31. *M. souviengne vous*, p. 8.
 betidde, *v. past.* 3 s. happened 20/26.
 beye, *v.* buy 66/8. *AS. byegan*.
 bituxst, *prep.* betwixt, between 19/16.
 blake, *adj.* black 29/3. *AS. blac*.
 blemesshing, *n.* blemishing 23/15. *OF. blesmir*.
 bobant, bobaunce, *n.* pride, vain-glory 13/1, 38/4, 27. *OF. bobance*. *L. bombus*, *M. le bobant*, p. 20.
 body, *n.* woman; good body 122/29.
 bone, *n.* boon 34/24. *M. don*, p. 54.
 borde, *v.* chatter, gabble 40/31. *M. v. past.* 3 p. *bourdoyent*, p. 63.
 Bordell, *n.* brothel 179/4. *M. bourdel*, p. 255.
 boronesse, *n.* baroness 141/30. *M. baronesse*, p. 206.
 borun, *pp.* born 64/16.
 bote, *v. past.* 3 p. and 3 s. bit 43/19, 148/23. *AS. bitan*.
 bounte, *n.* bounty, goodness 106/4, 162/34. *M. bonté*, p. 163.
 bourde, *n.* in *bourde*, in pretence 111/26. *M. par bourdes*, p. 170. *Cf. Verité, bourde*, aujourd'uy m'est tout un. *Vill.* p. 111.
 braydes, *np.* brands 54/5. *M. brandars*, p. 83.
 breche, *n.* breeches 72/9. *M. brates*, p. 115.
 breed, *n.* bread 186/27. *M. pain*, p. 266.
 breke, *v.* break 58/5.
 brenne, *v.* burn 12/23. *AS. baernan*.
 brenning, brenninge, *adj.* burning 49/16, 68/4.
 brent, *pp.* burnt, 49/20.
 bridde, *np.* birds 1/6, 40/28. *AS. brid*. *M. oysillons, oiseles*, pp. 1, 63.
 bronds, *np.* brands 54/7. *M. tisons*, p. 83.
 broudded, *pp.* embroidered 168/2. *M. brodée*, p. 239.
 browesse, *n.* pottage 8/21. *Vide* Note to this line.

Burgeyl, *n.* Bourguell 186/25. *M.* *Bourguell*, p. 200.
 burgeys, *np.* burgeses 92/32. *M.* *bourgeois*, p. 145.
 burgoyse, *n.* burgesse 12/14. *M.* *bourgoise*, p. 19.
 burloysel, *n.* burgesse 138/2. *M.* *bourgoise*, p. 202.
 busschement, *n.* ambush 92/17. *OF.* *embuschement*. Cf. put them all in a *busschement*, *God. of Bol.* 131/24. *M.* *les païens qui estoient embuschez*, p. 145.
 Bybill, *n.* Bible 54/24.
 bygonne, *pp.* begun 74/23.
 byleuyd, *pp.* believed 203/8. *AS.* *gelyfan*. *M.* *creu*, p. 287.

C.

canne, *v.* know, 27/23.
 canoun of hys masse, 40/30. *M.* *quant il fut à son canon*, p. 63. The canon of the mass was the part containing the words of consecration.
 carlon, caryoune, *n.* carrion 39/21, 58/33. *M.* *charoingne*, p. 61.
 caste, *v. past.* 3 *p.* planned, plotted 32/32.
 castel, *n.* castle 100/13. *M.* *chastel*, p. 156.
 Cathon, *n.* Cato 194/29. *M.* *Cathon*, p. 277.
 Cathonet, *n.* diminutive of Cathon, Cato, i.e. son of Cato 195/2. *M.* *Cathonnet*, p. 278. *London MS.* has throughout *Chatonnet*.
 caute, *v. past.* 3 *s.* caught 76/30.
 cessed, *v. past.* 3 *s.* seized 108/27. *M.* *saisy*, p. 166.
 chase, *v. past.* 3 *s.* chose 20/4. *M.* *esleut*, p. 31. *AS.* *ceðsan*. *F.* *choisir*.
 chambreres, *np.* wanton women 30/20.
 champion, *n.* substitute in battle; champion 120/31. *M.* *champion*, p. 181.
 chase, *v. past.* 3 *s.* chose 82/12. *AS.* *ceðsan*. *F.* *choisir*.
 chaste, *v.* chastise 28/1. *OF.* *chastier*.
 chastysement, *n.* correction 184/15. *M.* *chastienment*, p. 262.
 chaufed, *pp.* warmed, excited. *F.* *chauffer* 79/4. *OF.* *welte chaiffed* afre the bestes. *Eneyd.* 52/4; collated *eschauffes*, p. 196.
 chaumbrere, *n.* maidservant, hand-

maid 106/17, 110/9. *M.* *chamberiere, servante de l'ostel*, pp. 163, 168.
 chemenyes, *np.* chimnies 169/19. *M.* *cheminées*, p. 241.
 cheriashed, *pp.* 8/19. *M.* *chiere tenue et courée*, p. 12.
 cherlous, *adj.* churlish 160/3.
 chersinge, *n.* cherishing 119/17. *OF.* *cherir*.
 ches, *v. past.* 3 *s.* chose 111/28.
 chese, *v.* choose 16/14. *AS.* *ceðsan*. *F.* *choisir*.
 cheuance, *n.* wealth, importance 180/31. *M.* *l'amour et la chiere qu'il devra avoir de son droict*, p. 257. *OF.* *chevance*. See Note to 191/1. And cf.:

Oublyans naturel devoir,
 Par faulte d'ung peu de chevance.
Vill. 28/13.

cheuissashe, *v.* provide for 106/26. *M.* *chevir*, p. 164.
 childbedde, *n.* 193/13. *M.* *en gésine*, p. 275.
 childed, *pp.* given birth to child 108/2. *AS.* *cildian*. *M.* *avoit eu effant*, p. 165.
 childinge, *n.* childing, bearing of child 109/14.
 Chimefere, *n.* Chievrefaye 52/14. *M.* *Chievre Faye*, p. 81. See Note to 52/14.
 chose, *pp.* chosen 16/16.
 Cipre, *n.* Cyprus, 110/13. *M.* *Chippre*, p. 168.
 clatre, *v.* clatter 17/21.
 cleped, *pp.* called 63/23. *AS.* *clipian*.
 cleped, *v. past.* 3 *s.* called 152/30, 159/16. *AS.* *clipian*. *M.* *appella*, p. 227.
 clerete, *n.* clear brightness 29/24. *M.* *clarté*, p. 46.
 clergy, *n.* learning 117/29. *M.* *clergie*, p. 177.
 clowes, *np.* claws 68/3. *AS.* *clawu*.
 cloystre, *n.* cloister 114/10. *M.* *cloistre*, p. 173.
 cok, *n.* cock 168/12. *M.* *coq*, p. 240.
 colers, *np.* collars 31/24. *M.* *leurs doz*, their backs, p. 49.
 colff, *v.* embrace 21/10. *OF.* *coler*. *M.* *accoler*, p. 33. Cf. *kysseth* and *colleth* hym. *Eneyd.* 48/34. *F.* *col*, neck.
 comberous, *adj.* quarrelsome, troublesome. 20/24. *Comerovs*,

Veratious. Prompt. Parv. Cf. With that fers geant huge and comorous, Romans of Partenay, l. 4066. Ed. Skeat, 1866.
comen, *pp.* come 31/23. AS. *cuman*.
commysed, *pp.* comitted 190/3. F. *commettre*; *pp.* *commis*.
comparaged, *v. past.* 3 *p.* compared 163/24. M. *pp.* *comparagiées*, p. 234.
comyns, *np.* commons, people 75/18. OF. *communa*.
concupissent, *adj.* concupiscent 129/9. L. *concupiscere*.
confyte, *pp.* preserved 197/16. M. *v. confire*, p. 230.
Constantine-noble, *n.* Constantino-ple 5/25.
content, *n.* dispute, contention 100/29. M. *contens*, p. 156.
contraryenge, *n.* obstinacy, opposition 159/21. M. *v. pres. contrariant mie*, &c., p. 228.
cosyns, *np.* kinpeople, 140/15. OF. *cosin*.
couenable, *adj.* suitable, proper 9/33. M. *convenable*, p. 14.
couerture, *n.* covering 110/28. M. *pp. covert*, p. 169.
couetise, *n.* covetousness 17/7. M. *concoitise*, p. 27.
counceyled, *pp.* counselled 73/10. M. *conseillié*, p. 116.
coup, *n.* cup 191/31. F. *coupe*, M. *sa vaisselle d'argent*, p. 272.
courance, *n.* wrath, ire 87/29. M. *le corroux*, p. 137.
couroux, *n.* wrath 85/3. M. *corroux*, p. 134.
couthie, *v.* understood 72/26. M. *accusiez*, p. 116.
coyntyse, *v.* adorn gaudily 72/23. M. *elles se cointierent*, p. 116.
creatoure, *creature*, *n.* creator 68/14, 70/1, 148/16. M. *créateur*, *pp.* 110, 211.
cristen, *adj.* christian 5/23.
cromptithe, *v. pres. int.* 3 *s.* becomes corrupt 71/6. M. *qui put tant ordement que la pueur en va au ciel*, p. 114.
crounes, *np.* crowns 153/21. M. *l'en les couronnoit*, p. 219.
cunne, *v.* acknowledge, 26/4.
curious, *adj.* careful, painstaking 144/16. M. *curieuses*, p. 209.
courseere, *n.* courser, horse 121/4. M. *cheral*, p. 181.

cussinge, *n.* kissing 59/14. AS. *cyssan*.
customer, *adj.* accustomed 134/21. M. *coustumière*, p. 197.
custumance, *n.* custom, habit 8/23.
cutte, *n.* lot 34/6. See under Phrases.

D.

Dalide, *n.* Delilah 92/3. M. *Dalida*, p. 144.
damayself, *n.* damosel 166/24. F. *demoiselle*.
dar, *v.* dare 175/30. M. *ose*, p. 251.
daunsed, *v. past.* 3 *s.* danced 35/4. M. *dansoyt*, p. 55.
debate, *n.* contention, discussion 171/22. M. *debat*, p. 246.
debonaire, *adj.* 84/5. M. *debonnaire*, p. 132.
debonairet [e], *n.* meekness 143/29. OF. *debonnaireté*.
debonairly, *adv.* 121/18. M. *doucement*, p. 181.
deceperacion, *n.* separation one from another 98/28. OF. *deceparacion* from *deseparer*, L. *dis + separare*. Not in M.
deceyuours, *np.* deceivers 175/21. M. *deceveurs*, p. 251.
dede, *v. past.* 1 *s.* did 13/4.
dede of, *v. past.* 3 *s.* took off, doffed 39/16.
dedely bedde, *adj. & n.* death-bed 191/1. M. *simply son lit*, p. 271.
deface, *v.* destroy 163/31.
defames, *np.* calumny 2/26. M. *diffame*, p. 3. Cf.:
 Une chascune de ces femmes
 Lors prindrent ains qu'eussent
diffames,
 L'une ung clerc, ung lay, l'autre
 ung moine. Vill., p. 44.
defence, *n.* prohibition 56/28. OF. *defendre*.
defended, *pp.* forbidden 57/17. M. *deffendu*, p. 89.
deffait, *pp.* spoiled, ruined 121/5. M. *deffait*, p. 181.
deffende, *v. pres.* 1 *s.* forbid 178/18. M. *je leur deffans*, p. 255.
defouled, *v. past.* 3 *s.* defiled; deflowered 121/29. M. *despucella*, p. 182. OF. *defouler*.
defowled, *pp.* defiled 74/9. M. *despucellée*, p. 117. OF. *defouler*.

- Delborah, *n.* Deborah 117/11. *M. Delbora*, p. 176.
 dener, *n.* dinner 26/22.
 denied, *v. past.* 3 *s.* for deigned 85/22. *M. daigna*, p. 135.
 departe, *v.* divide 66/9. *M. pp. departies*, p. 106.
 departe, *v.* divide 123/24. *M. departez*, p. 184.
 departed, *v. past.* 3 *s.* divided 98/2. *M. avoit fait partir la mer*, p. 153.
 departithe, *v. pres.* 3 *s.* separates 146/27. *OF. departir*.
 deported, *pp.* prevented, made desist 203/11. *M. v. deporter*, p. 287.
 depuceld, *pp.* deflowered 74/9. *M. depucellée*, p. 117. *F. pucelle*, a maiden.
 derke, *adj.* dark 10/32. *AS. deorc. M. la nuit obscure*, p. 16.
 derkelyng, *adj.* darkling 21/9.
 desdeyn, *n.* disdain 17/17. *M. desdaing*, p. 27.
 deseuuable, *deseyuable*, *adj.* deceptive, deceiving 33/31, 55/29. *M. decevable*, p. 53.
 deseyned, *pp.* deceived 57/13.
 destroubled, *pp.* troubled, hindered 43/34. *M. destourbé*, p. 68. *OF. destourbler* from *destourbier*.
 detrenchid, *pp.* cut in pieces 74/25. *M. despeciée*, p. 118.
 deyen, *v. die* 29/9. *Ice. deyja*.
 deyen, *v. pres.* 3 *p.* die 39/25.
 deyeng, *n.* dying 29/3.
 digne, *adj.* worthy 5/11. *F. digne. M. sainte*, p. 6.
 digt, *v. past.* 3 *p.* arrayed 19/12. *AS. dihtan*.
 dirige, *n.* dirige, first word of Latin antiphon in office for dead; hence name for that service 7/5. *M. vigilles des mors*, p. 9. *Cf.*: "That they doo and syng the same Day for my Soule & the soules afor said, *Placebo* & *Dirige*, & masse of requiem by note." *Med. Records of a London City Ch.*, p. 6. *E. E. T. S.*
 disclaunder, *n.* wrongful slander, 126/22.
 discounceyille, *v.* counsel against 182/34. *OF. dis + conseller*.
 discreued, *pp.* described 147/1. *M. v. descriptre*, p. 212.
 dispiteous, *dispitous*, *adj.* harsh, pitiless 84/32, 117/19. *M. despitieux. Cf.*:
 Pauvreté, chagrine et dolente, Toujours despitueuse et rebelle, Dit quelque parole cuyssante. Vill., p. 31.
 displeasaunce, *n.* displeasure 25/18. *OF. desplaisance*.
 disporte, *n.* sport, play 176/1. *OF. v. desporter. M. esbatements*, p. 252.
 disworshipped, *pp.* dishonoured 6/30.
 damages, *np.* damages, ill effects 74/10. *M. le dommaige*, p. 117.
 dome, *adj.* dumb 68/19. *AS. dumb, OHG. tumb*, deaf, stupid, dumb, *G. dumpf*.
 don, *v. do* 61/9. *AS. don, OHG. tuon, G. thun*.
 done of, *pp.* taken off, doffed 46/28. *Cax. Dial. "Ostes vostre chappron: Doo of your hood,"* p. 4.
 do on, *v.* put on, don 87/1.
 donghiff, *n.* dunghill 103/17. *M. an funter*, p. 160.
 doubted, *pp.* daubed 31/25. *OF. dauber*, to plaster, *L. dealbare*, from *albus*, white.
 doughtres, *np.* daughters 16/15.
 doute, *n.* fear 114/4. *M. doute*, p. 173.
 doute, *v.* reverse 48/36. *M. doubter*, p. 75.
 douted, *pp.* revered 92/24. *M. doute*, p. 145.
 douted, *v. past.* 3 *p.* feared 161/9. *M. doubtioient*, p. 230.
 doutinge, *pres. p.* fearing 130/26. *M. v. past. doubtoit*, p. 182.
 dradde, *pp.* dreaded 44/31. *AS. drædan*.
 dradden, *v. past.* 3 *p.* dreaded 161/9. *M. craingnotent*, p. 230.
 dredefull, *adj.* full of dread 175/27. *M. douteux*, p. 251.
 drenche, *v.* drown 6/14.
 dronkeshipp, *n.* drunkenness 170/34, 189/14. *M. yressse*, p. 243.
 dronkinnesse, *n.* drunkenness 116/18. *M. cellui mauvais vice de trop boire*, p. 175.
 drough, drow, *v. past.* 3 *s.* drew 19/24, 78/9. *AS. dragan, G. tragen*.
 dryue, *v.* drift 111/15. *AS. drifan, OHG. triiban, G. treiben*.
 duelled, *v. past.* 3 *s.* dwelt 30/1. *AS. dwellan*.

dured, *v. past.* 3 *p.* lasted, endured 68/2. *M. dure*, p. 110.
 dwyned, *v. past.* 3 *s.* dwindled 35/30. *AS. dwinan.*
 dyffamen, *v. pres.* 3 *p.* defame 173/15. *M. ilz diffament*, p. 249.
 dyssenere, *v. sever* 170/13. *M. deesserer*, p. 242.
 dyssymyled, *v. past.* 3 *s.* dissembled, made pretence over 100/4. *M. dissimula*, p. 155.
 dyssymlynge, *n.* dissembling 171/11. *M. faulx semblant*, p. 244.
 E.
 Ebreux, *np.* Hebrews 78/3. *M. Ebriex*, p. 123.
 eeres, *np.* ears 40/25.
 Effram, *n.* Ephraim 98/27. *M. Effraim*, p. 146.
 egerlyer, *adv.* more eagerly 82/13.
 Eleseu, *n.* Elisha 124/16. *M. Elizeus*, p. 185.
 embassitours, *np.* ambassadors 16/13. *M. messagiers*, p. 25.
 empeched, *pp.* hindered, held 204/11. *F. empêcher.*
 encursinge, *n.* cursing 12/33.
 endoctryne, *v.* instruct 112/4, 196/11. *M. endoctriner*, p. 279.
 enfecte, *pp.* infected 92/12. *F. infecti. M. decess par convitise*, p. 144. *Cf.* "the infecte odour." *Eneyd.* 21/26.
 enfrayned, enfraynt, *pp.* violated 129/14, 203/17. *M. enfraint, enfraint*, *pp.* 191, 287.
 enharded, *v. past.* 3 *s.* encouraged 56/36.
 enhorte, *v.* exhort 61/10. *M. conseillier*, p. 95.
 enis, *adv.* once 2/3. *AS. anes*, *gen. of an.*
 enprynted, *pp.* imprinted 205/21. *Cax. Dial. impressee, enprinted*, p. 51.
 enquêren, *v. pres.* 3 *p.* inquire 148/27. *M. enquièrent*, p. 213.
 enquest, *n.* inquiry 196/25. *M. v. enquerre*, p. 279.
 ensaumples, *np.* examples 3/25, *et passim.*
 enseygnementes, *np.* teachings, 194/29. *M. enseignemens*, p. 277.
 enstabelished, *pp.* established 117/1. *M. estably*, p. 176.
 entatched, *pp.* affected, tainted 192/13. *F. entacher.*

entendaunt, *adj.* attendant 155/9.
 entende, *n.* heed 130/4. *OF. entente.*
 entende, *v.* attend, pay attention 114/4. *M. entendre*, p. 173.
 entende, *v.* listen 2/19. *M. entendre*, p. 2.
 entendement, *n.* understanding 170/35. *OF. entendre.*
 entent, *n.* intention, purpose 144/34. *OF. entente.*
 entremete, *v. pres.* 1 *s.* meddle 184/18. *M. entremettre*, p. 262.
 enuyouse, envyeusis, *adj.* envious 21/30, 150/13. *M. envyeuse*, p. 34.
 erliche, *adv.* early 80/13. *AS. árlice.*
 ermynes, *np.* ermines 88/33. *M. hermines*, p. 139.
 Ershebiashope, *n.* archbishop 42/2.
 Esau, *n.* Esau 106/21. *M. Esau*, p. 163.
 esbatement, *n.* play, sport 172/20. *M. esbatements*, p. 247.
 eschaunfe, *v.* heat, inflame 164/31. *M. v. eschauffe*, p. 235.
 esconduyed, *v. past.* 3 *s.* refused, denied 85/28. *M. escondiroit*, p. 135. *Cf.* *Morte de s'amor l'a escondite*. *Vergi.* 83/658.
 escry, *n.* repute 173/12. *M. cri*, p. 248.
 ese, *n.* case 44/33. *OF. aise.*
 eslargithe, *v. pres.* 3 *s.* enlargens 132/11. *M. eslargist*, p. 194.
 espoisalt, *n.* espousal 147/9. *M. les espousailles*, p. 212.
 esprysed (of), *pp.* smitten with, enamoured 175/19. *F. s'éprendre. M. esprins d'amours*, p. 251. *Cf.* "esprised in y^e loue of this quene." *Eneyd.* 32/27.
 essayed, *pp.* made trial of; essayed 190/11. *M. essaya*, p. 270.
 essayeth, *v. pres.* 3 *s.* tempts 170/26. *In M.* the verb is *eschauffe*, i. e. enflames, p. 243.
 Ester, *n.* Esther 150/25. *M. Hester*, p. 215.
 ete, *v. past.* 3 *s.* ate 58/26. *AS. etan.*
 everich, *adj.* every 2/33.
 eueriche, *pron.* each 34/22, 40/25.
 Eutalia, *n.* Athaliah 89/25. *M. Atalia*, p. 140.
 exhaustithe, *v. pres.* 3 *s.* enhances, exalts 91/22. *M. assauce*, p. 144.
 expounded, *v. past.* 3 *s.* expounded 43/30. *OF. espondre. L. exponere.*
 extraie, *v.* extract 3/27, 31. *F. extraire.*

extyme, *n.* esteem 179/2. *F. extimer.*

eyre, *n.* air 55/7. *M. air*, p. 85.

F.

fader, *n.* father 3/36, &c. *AS. fæder.*

faderles, *adj.* fatherless 29/19.

fedom, *n.* fathom 11/1. *M. toises*, p. 16.

falce fleumed 116/8. See Note to this line.

fall, *pp.* fallen 38/2, 47/32.

fallace, *n.* transgression, failing

190/12. *M. faillance* (from *OF. faillir*), p. 270.

falsned, *n.* wrong, falseness 171/8.

fa[n]tesi, *n.* fantasy 139/19. *OF. fantasie.*

farded (her), *v. past. 3 s.* painted (her face) 69/15. *M. se fardoit*, p. 111.

faster, *n.* faster, one who fasts 13/21. *AS. fæstan*, *M. le jeuner*, p. 20.

fawted, *pp.* sinned 182/3.

fayne, *adj.* vain 110/32.

fayre, *v.* make fair 69/31. *AS. adj. fager.*

faytte, *n.* act, deed 174/26, 183/8. *M. fait*, p. 260.

febelithe, *v. pres. 3 s.* makes feeble 116/11. *M. affaiblit*, p. 175.

febely, *adv.* feebly, weakly 53/15. *M. petitement*, p. 82.

fedres, *np.* feathers 22/25. *AS. feper.*

fedytt, *n.* fiddle 159/5. *M. sa vielle*, p. 227.

felauship, *n.* fellowship 198/20. *M. a fuit telle compaignie*, p. 282.

felowshipped, *v. past. 3 p.* fraternized 180/15.

felon, *adj.* felonious 74/30. *M. felon*, p. 118.

felthe, *n.* filth 11/33. *AS. fylð*. *M. boue*, p. 18.

fende, *n.* fiend, devil 40/8. *AS. féond*. *M. ennemy*, p. 62.

fer dayes, *n.* 45/7. The French is: *Sy estoit moult haulte heure*. *M.* p. 70.

ferde, *n.* fear 25/12. *AS. fêr.*

ferdfull, *adj.* fearful 7/10, 68/27.

ferre, *n.* fire 66/19. *AS. fyr.*

ferforth, *adv.* extremely 173/8.

fermaylles, *np.* trinkets, jewels 186/13. *M. fermailles*, p. 264.

"*Fermal, fermail, fermeillet*, a-grafe, boucle, chaine, crochet, carcan." Roquefort's Glossaire.

fers, *adj.* proud 19/17, 25/6. *M. feres*, p. 30, 39.

fersely, *adv.* fiercely 84/30. *M. fèrement*, p. 133.

ferynge, *adj.* fearful, afraid 175/26. *M. paoureux*, p. 251.

fet, *v.* fetch 93/32. *AS. fetian.*

feuer, *adj.* fewer 47/1. *AS. fea.*

fiaunce, *fyaunce*, *v.* affianced 99/23, 167/1. *M. fiancer*, p. 238.

fiatour, *n.* flatterer 123/29. *M. flatteur*, p. 184.

flawe, *v. past. 3 s.* flew 118/16. *AS. fleogan.*

flawme, *n.* flame 66/3, 165/14. *M. la flambe*, p. 238.

flayne, *pp.* flayed 174/30. *M. escorchiez*, p. 250.

flesshely, *adj.* carnal. *M. adv. charnellement*, p. 213. *AS. flæsclic.*

flesshely, *adv.* carnally 51/28. *AS. flæsclic.*

fleumed, 116/9. See Note to 116/8.

floury, *adj.* 141/8. *M. pasteuses*, p. 205. *OF. flor.*

fode, *n.* food 43/33. *AS. foda.*

folled, *v. past. 3 p.* did foolishly 70/19.

folw, *v.* follow 87/33. *AS. folgian.*

foly, *adj.* foolish 21/1. *OF. fol*, *n. folie*.

folynasse, *adj.* foolish 87/19.

fonde, *v. past. 1 s. and 3 p.* found 3/31, 27/9. *AS. findan.*

font stone, 12/4. *M. fons de bapteme*, p. 18.

forsuere, *v.* forswear 130/25. *AS. forswearian.*

forth right, *adv.* straight forward 15/19. Cf. "a forth Eight dogge of Iryn." Med. Records of a London

City Ch. E. E. T. S., p. 224.

for-yete, *v.* forget 5/17. *AS. for-gietan.*

fote, *n.* foot 56/35. *AS. fot.*

fouled, *pp.* defiled 53/5. *AS. adj. ful.*

foute, *pp.* fought 92/19. *AS. feohtan.*

fowle, *adj.* foolish 72/27. *M. fole*, p. 116.

foyson, *foysun*, *n.* abundance 62/21, 158/32. *M. foysean*, pp. 98, 227.

franchise, *n.* frankness, a free disposition 151/14. *M. une franche nature*, p. 216. *OF. franchise.*

frenaye, *n.* frenzy 117/22. *M. frenaisie*, p. 177.

frentyk, *adj.* frantic, lunatic 126/3.

frere, *n.* friar 28/30. *M. frère mendiant*, mendicant friar, p. 45.
freres, *np.* friars 46/3, 193/6. *M. frères*, pp. 71, 275.
fructife, *v.* to become fruitful 7/29. *M. fructifier*, p. 11.
fryuolles, *np.* triflings 176/6. *M. par telle frivole*, p. 252.
fucille 183/32. See Note to this line.
furre, *v. pres.* 3 p. fur, trim with fur 31/24. *M. fourrent*, p. 49.
fust, *n.* fist, 27/2.
fytithe, *v. pres.* 3 p. fight 54/4. *AS. fœhtan*.

G.

gadre, *v.* gather 93/7. *AS. gadrian*.
galoyz, *galoysez*, *np.* people of fast life? 169/2. *M. galois, galoties*, p. 241. *OF. galloise*, a fast woman. *Galles*, pleasures, joys. *Galler*, to lead a joyous life. Cf.:
 Je plains le temps de ma jeunesse,
 Ouquel j'ay plus qu'autre gallé.
 Vill., p. 27.

garderobe, *n.* private apartment 111/26. *M. garde-robe*, p. 170. Cf.:
 Et quant il lueques ne la trueve,
 Au chevalier commande et rueve
 Qu'en la garderobe la quiere.
 Vergi, 91/853.

gardoneth, *v. pres.* 3 s. *guerdone*, rewards, 4/32. *M. guerredonne*, p. 5.
garet, *n.* garret 88/31. *M. portail*, p. 139.
garnementis, *np.* garments 40/6.
gelous, *adj.* jealous 23/6. *M. jalouse*, p. 36.
gendered, *pp.* engendered 66/33. *M. engendré*, p. 107.
gerdonithe, 9/21, *vide* *gardoneth*.
gestis, *np.* gestes, deeds, annals, viii, 3/28, 19/5. *M. gestes*, p. 4.
gesyne, *iesyne*, *n.* childbirth 109/12, 113/33. *M. en gesine, en gesines*, pp. 167, 172.
gette, *n.* acquired fashion 31/8.
gise, *n.* guise 19/30. *M. guise*, p. 30.
gises, *np.* guises, 29/30.
glomyng, *n.* looking black, frowning 35/25.
glotonye, *n.* gluttony 170/33. *M. gloutonnie*, p. 243.
god, *adj.* good 175/25. *AS. god*.
Goddess sonde, *n.* God's dispensation, ordinance 46/30. *AS. sand*. Cf. *G. Schickung*. "But, blyssyd

be godd of hys hye sonde," Capgrave's Life of St. Katherine 12/194. *E. E. T. S.*
godsisb, *n.* female friend 79/9.
Gomer, *n.* Gomorrah 71/1. *M. Gomorre*, p. 113.
good condicions, *np.* good manners and disposition 5/27. *M. bonnes meurs*, p. 7.
goormaunde, *v.* gormandize 9/29. *OF. gourmander*.
greuld, *v. past.* 3 s. weighed down, grieved 65/19. *M. grevoit*, p. 105.
greyhoundes, *np.* 43/17. *M. levriers*, p. 67.
gromandise, *n.* gormandizing, 115/12. *M. le trop gourmander*, p. 174.
growne, *v. pres.* 3 p. growl 126/29. *M. rechignent*, p. 188.
guerdon, *gwerdon*, *n.* reward 5/11, 73/26. *M. guerredon*, pp. 6, 117.
guerdone, *pp.* rewarded 131/15. *M. n. guerredon*, p. 193.
guerdone, *v. past.* 3 s. rewarded 113/29. *M. guerredonna*, p. 172.
guyses, *np.* scribal error for *gesyne*? 109/18. (See above. Not in *M.*)
gwerpysshe, *v.* leave, abandon 181/16. *M. guerpir*, p. 258.

H.

hakneys, *np.* ladies' ambling mares 185/36. *OF. haquenée*.
halpe, *v. past.* 3 s. helped 32/34, 42/1. *AS. helpen*.
halydaies, *np.* holydays, feasts 37/2. *AS. halig + dæg*.
hap, *n.* adventure 204/4. Cf. "*bon eur*: good happe." *Cax. Dial.* 29/22.
hardy, *adj.* bold 175/28. *M. hardt*, p. 251. *OHG. hartt*.
harpe, *v.* harp 98/4. *M. harper*, p. 153.
hautarie, *adj.* arrogant 127/10. *M. haultain*, p. 189.
hautynete, *n.* haughtiness 126/21.
hayre, *heyre*, *n.* hair-cloth 39/7, 48/26. *M. la haire*, pp. 61, 75. Cf. "payde for iiij yerdes heer for þe hye awter." *Med. Records of a London City Ch.*, p. 256. *E. E. T. S.*
hedir, *adv.* hither 15/18. *AS. hider*.
hedirward, *adv.* hitherward, hither 17/24.
Helayne, *n.* Helen 174/5. *M. la belle Helatine*, p. 249.

heles, *np.* heels 31/25. *M. leurs talons*, p. 49.
 helthe, *n.* health, salvation 151/30. Cf. "alleluya, salus vita lux. That is, *heele*, lyfe, and lyght." Regina Celi Letare, l. 16. Political Rel. and Love Poems, p. 176. E.E.T.S.
 helys, *np.* heels 31/30. AS. *hela*.
 hem, *pron.* him 14/21, 19/27.
 hem, *pron.* them 16/35.
 hem-self, *pron.* themselves 4/17, 18/34.
 her, *poss. pron.* their 16/1.
 herborued, *pp.* harboured, sheltered 124/26. OF. *herbergier*, *Cax.* Dial. "herbergier: logged," p. 49. Perhaps of Teutonic origin, OHG. *bergan*, a camp, *G. bergen*, to hide, save. Skeat gives AS. *herebergan*.
 herburgh, *n.* harbour, shelter 124/18. *M. v. herbergier*, p. 185.
 here, *n.* hair 23/11, 30/14. AS. *hær*, *G. Haar*.
 heres, *np.* ears 27/10. AS. *éare*.
 heres, *pron.* theirs 53/24.
 hertis, *np.* harts 63/2. *M. cerfs branchus*, p. 99.
 heui, *adj.* heavy 1/2. AS. *heftg*.
 heyre, *n.* heir 107/10. *M. heritier*, p. 164.
 highed, *pp.* exalted 20/20. AS. *heān*, *M. s'essaulee*, p. 32.
 hight, *pp.* named, called 125/22, 147/29. AS. *hatan*.
 hily, *adv.* highly 148/6. AS. *heālice*.
 hit, *pron.* it 4/16, *et passim*.
 hode, *n.* hood 15/6. *M. chapperon*, p. 23.
 holde, *pp.* held 22/2. AS. *healdan*.
 holy, *adv.* wholly 116/22.
 homycyde, *n.* 203/14. *M. homicide*, p. 237.
 hondes, *np.* hands 29/17. AS. *hand*.
 hool, *adj.* whole, in good health 168/17. AS. *hāl*.
 hore, *n.* whore 34/25. *M. la plus pule*, p. 54.
 hornes, *np.* horns 62/22. AS. *horn*, *M. cornes*, p. 98. See Note to 62/22.
 hors, *np.* horses 43/17, 90/15. AS. *hors*.
 hows, *n.* house 100/20. AS. *hus*, *M. hostel*, p. 156.
 humaigne, *adj.* human 143/22. *F. humain*.
 humiliated, *v. past.* 3 s. humbled 149/8. *F. s'humilier*.

hurtinge, *n.* injury, harm 3/11. *M. le mehaing*, p. 3.
 hym, *pron.* them 16/32.
 hynder, *v.* harm 84/25. *M. les gens . . . luy firent nuysance par devers son seigneur*, p. 133.

I.

impetre, *v.* impetrate, obtain by petition 101/13. *M. empetrast*, p. 157, OF. *impetrer*, *L. impetrare*.
 impetret, *v. pres.* 3 s. impetrates 14/2. *M. empêtre*, p. 21.
 impetrithe, *v. pres.* 3 p. impetrate 51/20. *M. empêtrent*, p. 79.
 incontenent, *adv.* incontinently 130/1. *M. tantost*, p. 192. OF. *incontinent*.
 inpaciens, *adj.* impatient 103/21. OF. *impatient*, *M. elle se courrouça*, p. 160.

J.

jangeloures, *np.* janglers, chatterers 162/24. *M. gengleurs*, p. 232. OF. *jangler*.
 jangelyng, *n.* chattering, jangling 32/14. *M. jangle*, p. 50: "jangelyn, or iaveryn, iaberyn, garrulo blatero." Prompt. Parv.
 janglory, *n.* chatter 176/19. *M. gangleries*, p. 252.
 jape, *v.* mock 40/23. OF. *japer*.
 japer, *n.* deceiver 33/16. OF. *japer* or *japper*, to chatter. *M. bourdeur*, p. 52.
 japing, *n.* chattering 9/3. OF. *japer*.
 jebet, *n.* gibbet 64/28. *M. gibet*, p. 104.
 jelosie, *n.* jealousy 23/23. OF. *jalousie*.
 jelows, *adj.* jealous 120/28. *M. jalouz*, p. 181.
 jesyne, *n.* childbirth 113/33. *M. en gesines*, p. 172.
 Joadis, *n.* Jehoiada 89/29. *M. Joadis*, i.e. *Joad* or *Joiada*, p. 140.
 Jochim, *n.* Joachim 129/3. *M. Joachim*, p. 191.
 jolytees, *np.* pleasures 41/13. *M. amourettes*, i.e. love-affairs, amours, p. 64.
 journey, *n.* fight, battle 154/23. OF. *journée*. *M. la bataille*, p. 221.
 juellys, *np.* jewels 65/29.
 Jues, *np.* Jews 97/32, 151/16. OF. *jui*.
 jupardye, *n.* jeopardy 28/21.

journeys, *np.* day's journeys 117/32.
M. journees, p. 177.
 jurred, *pp.* trimmed, decked 145/13.
M. adournées, p. 210.
 justinge, *n.* jousting 34/34. *OF.*
jouster.
 justis, *np.* jousts 110/17. *M. joustes*,
 p. 168.
 justyae, *n.* justice 171/12. *M.*
justice, p. 244.

K.

kembed, *v. past.* 3 *s.* combed 99/3.
AS. cembun, *M. pingnoit*, p. 154.
 kemed, *pp.* combed 45/8, 145/12.
AS. cemban, *M. pingnées*, p. 210.
 kendiff, *v.* kindle 164/35. *M. en-*
flambe, p. 235. *Ice. kyndill*.
 knights, *np.* 15/28. *AS. cniht*.
M. roys de çà la mer, p. 25 (kings,
 not knights).
 knoulech, *n.* knowledge 18/4. *AS.*
cndwan, to know.
 knowlechyng, *n.* knowledge
 182/5.
 knowleged, *v. past.* 3 *s.* acknow-
 ledged 37/26.
 kynde, *n.* custom, rule 169/15. *M.*
la nature, p. 241. *AS. gecynd*.
 kyst, *v. past.* 3 *s.* cast 57/16.

L.

laft, *pp.* left 85/30. *AS. lāfan*.
 lappe, *n.* lap (of a woman) 92/14.
AS. læppa, *OHG. lappa*, *G. Lappen*,
 flap or patch. *M. giron*, p. 145.
 laser, *n.* lazar 182/20. *M. le*
ladre, p. 195.
 lassed, *pp.* lessened, lowered 173/10.
M. abaissée, p. 254. *AS. læssa*,
 less.
 late, *v. let* 26/27, 82/18. *AS. lætan*.
 lede, *n.* lead 68/32. *AS. lēad*.
 leiser, leyser, *n.* leisure 17/28,
 45/20, 47/2. *M. loisir*, p. 27.
 lemman, *n.* dear friend 10/33. *OE.*
leofmon. *AS. leóf*, dear. *M. son*
amy, p. 16.
 lengger, *adv.* longer 42/8. *AS. lang*.
 lese, *v. lose* 24/9. *AS. forlēdsan*.
 lesinge, falsehood, lie 33/29. *AS.*
lēdsung. *M. mensonge*, p. 53.
 lessethe, *v. pres.* 3 *p.* lose 42/23.
AS. forlēdsan.
 lesynges, *np.* lies 176/3. *AS. lēd-*
sung. *M. Et par celles voyes s'en*
vont genglant et bourdant des
dames, &c., p. 252.

lette, *v.* prevent 44/10. *AS. lætan*,
M. tollir, p. 68.
 letteres, *np.* lighters 54/7. *AS.*
leohtan, to light, *G. Leuchter*, *M.*
alumail, p. 83.
 letuse, *n.* lettice, white-grey fur
 65/20. *OF. letice*. *M. lettices de*
hermines, p. 106. The London
 MS. reads, *de letisses et de her-*
mines, p. 295.
 leude, lewde, *adj.* lewd, sensual
 57/33, 34. *M. fol*, p. 89. For
 derivation see *leude* below.
 leue, *v.* believe 95/32. *AS. gelgfan*,
OHG. gilouben, *G. glauben*.
 leue, *v.* live 47/28, 106/29. *AS.*
libban, *leoſtan*.
 leued, *v. past.* 3 *s.* believed 57/8.
 leuein, *n.* leaven 141/6. *Cax. Dial.*
leuain: *leuayn*, p. 14. *L. levare*, to
 raise.
 leuer, *adv.* liever. *AS. leóf*, *G.*
lieber 101/4.
 leuid, *v. past.* 3 *s.* lived 118/11.
 lewde, *adj.* foolish 55/26. *AS.*
læwed, lay, unlearned; *leode*, the
 people. *M. fol*, p. 86. Cf. "Twey
lewed men and a clerke," Robert
 of Brunne, l. 6309.
 Life of the Fathers. See Index.
 liff, *n.* life, i. e. descendants, progeny
 59/25. *AS. lif*, *M. lignée*, p. 93.
 lige, lyge, *v. lie* 23/32, 79/16. *AS.*
liegan, *G. liegen*, *M. couchier par*
nuît, p. 126.
 liked, *v. past.* 3 *p.* licked 29/4. *AS.*
liocian, *OHG. lecchōn*, *G. lecken*,
L. lingere. *M. lechoient*, p. 45.
OF. lechier.
 lokes, *np.* looks, regard, attention
 37/33. *AS. lōcian*, *G. lugen*.
 lompes, *np.* lamps 11/12, 145/18.
M. lampes, pp. 17, 210.
 lond; londe, *n.* land 15/29, 56/24.
AS. land.
 longed, *v. past.* 3 *s.* belonged 56/11.
AS. langian. *M. appartenoit*, p. 87.
 loos, *n.* praise 15/3. *M. loz*, p. 23.
 louelliche, *adj.* agreeable 18/25.
AS. luflic.
 lough, *v. past.* 3 *s.* laughed 40/26.
AS. hlīhan. *M. se rïoyent*, p. 63.
 lumynary, *n.* 193/5.
 lust, *n.* desire, pleasure, will 31/33.
AS. lust. *M. reads à leur guise*,
 p. 49.
 lust, *v. pres.* 2 *p.* desire 10/22,
 24/5. *AS. lystan*.

- lycorous, lykerous, *adj.* lickerish, dainty, tasty 22/30, 53/12. OF. *lecherous* from *lechier* of Teutonic origin. See *liked* above. M. reads: *ne doit mengier nul bon morsel par sa lecherie*, p. 36. Cax. Dial. "*Elle est moult gloute: she is moche lichorous*," p. 83.
- lye, *n.* alkali water for cleansing, made from ashes 70/4. AS. *lebh*, lie (Skeat). M. *lessive*, lye-wash, p. 112.
- lyers, *np.* liars 53/25. AS. *leógere*. M. *parjures*, p. 83.
- lygne, *n.* offspring 124/21. M. *lignée*, p. 185.
- lymer, *n.* bloodhound 15/17. Properly a leash-hound. F. *limier*. "Gros chien de chasse avec lequel le Veneur quête et détourne la bête, pour la lancer quand on veut la courir." Dict. de l'Académie Française (1814). OF. *lien* a leash. Hence the spelling in M., *le linier*, p. 24.
- lynsee, *n.* lineage 109/1. M. *lingnées*, p. 167.
- lytelyd, *pp.* littled, diminished 61/22. AS. *lythian*, M. *allegier*, p. 96.
- lyuyng, *adj.* living, = bright, animated 168/13. See *leue*. M. *vice*, p. 240.
- M.
- maistred, *v. past.* 3 p. mastered 128/30. M. *maistroient*, p. 190.
- malefactoures, *np.* evil-doers 137/19. L. *malefacere*, to do wrong.
- malynoolye, *n.* melancholy 88/3. M. *malle colle*, p. 138.
- mannisshe, *adj.* mannish 136/18. AS. *mennisc*. M. *hommaux*, i.e. *hommasses*, p. 200.
- man slaughter, *n.* 57/36. AS. *sleakt* a blow, from *sléan*, to slay. OHG. *slaken*, G. *schlagen*. M. *omicide*, p. 90.
- mareys, *n.* marsh 63/36. M. *maroiz*, p. 100.
- margarite, marguarite, *n.* pearl 158/1, 163/5. M. *margarite*, p. 226. (See Note to 158/1.)
- masse, *n.* mass 44/29. M. *moustier*, p. 69.
- maugre, *n.* ill-will 33/5. OF. *maugre*, *malgre*. (See Phrase 70.)
- maunasty, *n.* wickedness 171/27. M. *mauraistié*, p. 217.
- maynten, *n.* deportment, bearing 167/23. M. *maintieng*, p. 239.
- mede, *n.* reward 5/11. AS. *méd*.
- meditt, *v.* meddle, mix 159/7. M. *mesler*, p. 227. OF. *mesler*, *medler*.
- meke, *v. trans.* make meek 87/23. Ice. *mjúkr*. M. *il se doit à tous humilier*, p. 137.
- melancolyous, *adj.* melancholy 175/17. M. *merencolieux*, p. 251.
- membres, *np.* members, limbs 108/30. OF. *membre*.
- menes, *np.* means 35/8. OF. *moien*.
- meneuer, meniue, *n.* miniver, fur of squirrel 30/13, 65/20. OF. *menuver*; *menu*, small, and *vair*, fur.
- meny, meyni, *n.* people, household 39/10, 113/13. M. *mesnie*, *grant foyson de gens*, pp. 61, 172.
- merour, *n.* mirror 45/10. OF. *meoir*.
- meruaile, *n.* marvel, astonishment 17/17. OF. *merveille*. M. *despit*, p. 27.
- meselt, *n.* leper 90/26. M. *meselle*, p. 142.
- meselrye, *n.* leprosy 90/33. M. *mesellerie*, p. 142.
- meuble, *n.* furniture, movables 119/13. M. *meuble*, p. 179.
- mened, *pp.* moved 191/16. OF. *muteir*, *movoir*.
- meues, *v. pres.* 3 s. moves 86/15. M. *esement*, p. 135.
- mewred, *pp.* immured 73/4. F. *murer*. M. *sa femme il mist en chartre perpetuelle*, p. 116.
- meyni, *pron.* many 19/31. AS. *manig*.
- mischeef, *n.* mischief 87/5. M. *meschief*, p. 137.
- mischeued, *pp.* brought to disaster 125/23, 143/8.
- Merueile it is pat y not *myscheue*, pat y neers kild, drowned, or brent. Christ's own Complaint in Political, Religious and Love Poems 226/563. (E. E. T. S.)
- misleuyng, *n.* misliving, evil living 115/24.
- mistornithe, *v. pres.* 3 s. reverses 71/6. M. *bestourne*, p. 114.
- moder, *n.* mother 29/14. AS. *móðor*.
- moderes, *n. gen.* mother's 37/16.
- moders, *np.* mothers 4/3.
- mordres, *np.* murders 89/16. AS. *mordor*, G. *Mord*, L. *mors*, death. M. *murtres*, p. 140.

morw, *n.* *morrow* 6/16, 9/14, 11/6, &c. AS. *morgen*.
most, *v. pres.* 3 s. *must* 44/11. AS. *mōtan*.
mouse, *v.* wait idly, loiter 45/17. OF. *muser*.
mow, *v.* might 88/4. AS. *mugan*.
moyan, *n.* means 132/3. OF. *moien*, *moyen*.
mue, *n.* mew, place of confinement 85/34. "A coop in which poultry was shut up to fatten; a prison." (T. W.) M. *en mue*, p. 135. Cf.: "Why will you *mew* her up . . . ?"
 Taming of the Shrew, i. 1. 87.
mued, *pp.* shut up, cooped up 85/30. M. *elle seroit vij. ans en mue*, p. 135.
murdre, *v.* murder 88/24. AS. *myrthrian*. M. *murdrir*, p. 139.
musardes, *np.* dawdlers, loiterers 41/14. M. *musars*, p. 64.
myddes, *n.* midst 198/36.
my[ll]se, *n.* mildness? 132/11. AS. *milde*. M. *Dieu . . . se esmuert en pitié et eslargiet sa misericorde*, p. 194.
myschaunt, *adj.* wrong, wicked 126/26. M. *meschante*, p. 188.
mysprysed, *pp.* done amiss 186/30. F. *mépriser*.

N.

ne, *conj.* nor 19/2. AS. *ne*.
nedely, *adv.* needs, of necessity 143/12. AS. *nīd*, *nēd*.
newew, *n.* nephew 52/17. OF. *neveu*.
niff, *v.* will not 17/15. AS. *nillan* = *ne willan*.
nisete, *nisite*, *n.* foolishness, folly 165/21, 167/7. M. actually *coinite*, but *folie* in the chapter heading. M., p. 236. L. *nescius*, foolish, OF. *nice*. Cf. "It ys holde but a nysyte." Macro Plays 57/654. E.E.T.S.
nofors = no matter 33/16.
none, *n.* noon 42/32. AS. *nōn*, M. *midy*, p. 66.
norshe, *v.* nourish 29/19. M. *nourrir*, p. 45.
not, *n.* nought 21/6, 71/28. AS. *nā-wiht*.
note, *v.* know not 18/28. AS. *ne wat*; *witan* to know.
nother, *conj.* neither 71/9. AS. *nā-hwæðer*.

nouelte, *n.* novelty 31/32. M. *nouveaulté*, p. 49.
noueltees, *np.* novelties 30/30. M. *nouveaullez*, p. 47.
noye, *n.* noise, display 109/26. M. *sans grans arrois*, without great display or array, p. 167. Our word is probably erroneous.
Noyis, *n. poss.* Noah's 62/24.
noyus, *adj.* injurious 101/9. L. *nocere*, to hurt; *adj.* *noxius*.
nwe, *adj.* new 64/13. AS. *nīwe*.
nyce, *adj.* foolish 99/25. M. *nice*, p. 155. L. *nescius*.
Nynbe, *n.* Nineveh 13/25.
nytingale, *n.* nightingale 1/5. AS. *nītegeale*, M. *la mesange*, i.e. the titmouse, or tomtit, p. 1. (See Note to 1/5.) In *Cax.* Dial. p. 10, Caxton has left the Flemish word *meesen* for the French *masanges*. *Meesen* = G. *Meise*.

O.

obeissaunt, *adj.* obedient 147/35. M. *portoit . . . obeissance*, p. 213.
obribelnesse, *n.* horribleness, horridness 69/26.
obsequey, *n.* obsequies 193/3. OF. *obsequ*, ML. *obsequis*, M. *enterremens*, p. 275.
occysiones, *np.* slaughterings 115/18. M. *occisions*, p. 174.
offende, *v.* for defend 142/26. M. *elle ne trouvoit qui pour les combattre se voulaist offrir*, p. 207. OF. *offenser*, *defendra*.
offerande, *n.* offering 150/14. OF. *oferande*, ML. *offerenda*. Cax. Dial. *loffrande*: *thoffrynge*, p. 39.
oght, *v.* ought 5/20. AS. *agan*.
oke, *v. past.* 3 s. *ached* 8/23. AS. *acan*. M. *la teste lui faisoit mal*, p. 12.
one, *prep.* on 58/12. AS. *on*.
onely, *adj.* single 175/28. AS. *ēnlic*, M. *seul*, p. 251.
oneyed, *adj.* one-eyed 9/9, 26. M. *l'oeuil truit*, p. 14.
onis, *adv.* once 25/19. AS. *ēnes*.
on lyue, *adj.* alive 174/31. AS. *on life*.
or, *adv.* ere 5/16, 145/11. AS. *ær*, OHG. *er*, G. *cher*.
oresones, *np.* orisons 5/5. M. *oroysons*, p. 6.
orgueilleux, *adj.* proud, haughty 84/33. M. *adv.* *orguilleusement*, p. 134.

orguylleus, *adj.* proud, haughty, 84/11. OF. *orgueilleux*.
orientys, *adj.* western 122/26. M. *n. orient*, p. 183.
orphelyns, *np.* orphans 112/4. M. *orphelins*, p. 170.
oste, *n.* host 46/9, 12. M. *saint sacrement*, p. 71.
oste, *n.* host 77/15. M. *ost*, p. 122.
oth, *n.* oath 181/19. AS. *dð*. M. *serement*, p. 258.
otour, *n.* otter 22/16. AS. *oter*, OHG. *ottar*, G. *Otter*, an adder or viper. M. *le loerre*, p. 35.
ouches, *np.* jewels, trinkets 186/13. OF. *nouche*, OHG. *nuscka*. Divided in ME. in use of the indefinite article, *an ouche*. Catholicon Anglicum, an *Ovohe*; *limula*, *limule*, *monile*, p. 262.
ouer-thwarte, *prep.* across 43/9. AS. *þweorh*, a cross.
ouerthwarteres, *np.* contradictors 58/25.
ouerthwartly, *adv.* contradictingly 28/13.
oultrecuydance, *n.* proud presumption 87/19. M. *oultrecuidance*, p. 137.
outre, *v.* set outside, beyond 162/26. M. *en outre l'amour et la grace de Dieu*, p. 232.
oynteth, *v. pres.* 3 s. anoints 123/30. M. *oint*, p. 184.
Ozias, *n.* Ahaziah 89/27. M. *Ozias*, i.e. *Okosias*, p. 140.

P.

paisible, *adj.* peaceable 117/22. M. *paisible*, p. 177.
parail, *paraille*, *n.* equal 134/13, 146/32. M. *pareil*, *pareille*, pp. 197, 212.
parchemyn, *n.* parchment 42/7. M. *le perchemin*, p. 65.
pare, *v.* adorn 67/2. OF. *parer*. Cf. "mayde fayre: *parees*." Eneyd. p. 199.
pareiff, *n.* equality 61/26. OF. *pareille*. (See Phrase 89.)
parfyght, *adj.* perfect 182/9. M. *parfaitte*, p. 259.
partener, *n.* participator, sharer 203/15. M. *participant*, p. 287.

partie, *n.* part 164/22. OF. *partie*.
parties, *np.* parts 122/26. OF. *partie*.
parylle, *n.* peril 181/29. M. *peril*, p. 259.
Parys, *n.* Paris 174/2. M. *Paris*, p. 249.
Pasque, *n.* Passover 144/3. M. *Pasques*, p. 208.
Pater-noster, *n.* paternoster 136/27. M. *paternostre*, p. 201.
payens, *paynys*, *np.* pagans 92/8, 173/36. M. *paiens*, *payens*, pp. 144, 249.
paynen, *v. pres.* 3 p. take pains 177/7.
pays, *n.* peace 122/1. M. *paiz*, p. 182.
Paytov, *n.* Poitou 2/14. M. *Poitou*, p. 2.
pees, *n.* peace 5/31. OF. *paix*.
peramours, *n.* paramour 167/24. M. *sa dame par amour*, p. 239.
perdurable, *adj.* everlasting 54/19. M. *pardurable*, p. 84. Cax. Dial. "pardurable: euerlastyng," p. 52.
perfit, *adj.* perfect 56/23. M. *parfaittes*, p. 87.
permuued, *v. past.* 3 p. s. changed 167/5. M. *permua*, p. 238.
pershed, *v. past.* 3 p. perished 113/13. OF. *perir*.
person, *n.* parson, priest 43/23. LL. *persona*. M. *la personne de l'esglise*, p. 67. Concerning this use of the French *personne* Montaignon adds a note, p. 293: "Quoique dans tout ce chapitre *personne* soit toujours le prêtre, je ne crois pas qu'il faille y voir un sens analogue à celui de l'anglais *parson*; cela veut dire l'homme qui est au Seigneur, et par suite seulement le prêtre qui est au Seigneur." In the French text *personne* is used synonymously with *chapelain* on p. 66, and with *prestre* on p. 67: in the English text *person* is used synonymously with *preest*, p. 43, lines 23, 24.¹
pert, *adj.* open, familiar 18/25. OF. *apert*. M. *n. appertise*, p. 29.
pesaunt, *adj.* heavy 189/9. F. *pesant*.
pete, *n.* pity 89/33. OF. *pitié*.
Peytiers, *n.* Poitiers 114/6. M. *Poitiers*, p. 173.

¹ On p. 138, *person* of the *chirche*, l. 5, is the rendering of the French *cure*, M. p. 202; 139/24, *persons* is the rendering of *chappellain*, M. p. 203.

Peytou, Peytow, *n.* Poitou 52/14, 169/8. *M. Poitou*, p. 241.
Pharo, *n.* Pharaoh 111/9. *M. Pharaon*, p. 169.
pilled, *adj.* bald 22/27. *M. pelez*, p. 36.
pillour, *n.* pillar 93/17. *M. pilhier* p. 146. (See Phrase 66.)
pistell, *n.* epistle 106/23. *M. l'espître*, p. 163.
plater, *n.* platter 11/15, 27. *OF. platel*. *M. ung vaissel comme un plat d'argent*, and also *le vaissel d'argent*, p. 17.
plumme tre pruner, *n.* plum-tree 130/15. *Cax. Dial.* "*proumier: plomtree*," p. 13. *M. un prunier*, p. 192.
pointes, *np.* points 33/21. *M. estaches*, p. 52.
poke, *n.* bag 80/13. *Irish poc*, *AS. poca*. *M. poche*, p. 127.
popithe, *v. pres.* 3 *p.* paint 68/22.
popped, *pp.* painted 68/10.
popped, *v. past.* 3 *s.* painted 69/15.
pore, *adj.* 86/25. (See Note to 86/25.)
port, *n.* bearing, demeanour 84/11. *F. port*.
pouere, *n.* power 70/10. *OF. poeir*, *F. pouvoir*.
powers, *adj.* poor 58/35. *OF. povre*.
poysum, *n.* poison 59/7. *M. les poisons*, p. 92.
praye, *n.* prey 106/29. *OF. preie*.
predycatours, *np.* preachers 181/1. *M. prescheurs*, p. 258. *F. prédicateur*.
preue, *v.* prove 97/20. *OF. proerer*.
Friamus, *n.* 174/2. *M. du roy Priant*, p. 249.
prime, *n.* the canonical hour, 6 a.m. 9/33, 199/21. *M. heures de prime*, p. 283.
prive, *n.* privy 24/1. *M. chambres aisées*, p. 37.
priveeli, *adv.* privily, privately 24/33.
priveute, *n.* liberty, favour 119/10. *M. privetés*, p. 179.
priui, *adj.* secret 84/27. *M. privé*, p. 133.
proferes, *np.* proffers, offers 92/13. *OF. proferer*.
profitees, *np.* prophets 134/22. *M. les prophètes*, p. 197.
profyt, *n.* prophet 124/15. *M. prophète*, p. 185.
properte, *n.* character 126/28. *M. propriété*, p. 188.

propyoe, *adj.* suitable, qualified 193/16. *OF. propice*, *M. propre*, p. 275.
prouffytes, *np.* profits, gains 196/15. *OF. profit*. *M. prouffis*, p. 279.
puissaut, *adj.* powerful 57/7. *M. puissans*, p. 89.
punicion, *n.* punishment 49/23. *M. punicion*, p. 76.
purfled, *pp.* embroidered, trimmed 30/15. *M. pourfillée*, p. 47.
purfiles, *np.* trimmings, embroideries 30/22. *M. pourfilz*, p. 47.
purseuant, *n.* pursuing 159/16. (See Note to this line.)
purueie, *v.* purvey, provide 46/1. *M. pourveoir*, p. 71.
purueyed, *pp.* provided, furnished 145/17. *M. garnies*, p. 210.
puruiance, *n.* purveyance; foresight, carefulness 106/27. *M. pourveance*, p. 164.
pusaunce, *n.* power 67/11. *M. puissance*, p. 108.
putyers, *np.* debauched men, roués 174/30. *OF. putier*, a debauched man. *M. ribaux*, p. 250.

Q.

queint, *adj.* fine 38/15, 40/3. *OF. coint*, *queint*.
queint, *pp.* extinguished 36/26. *AS. acwencan*.
queintise, **queyntys**, *n.* fine attire 62/13, 146/11. *M. cointises* pp. 97, 211; p. *queintyses*, 64/33.
quenched, *v. past.* 3 *p.* put out 35/16. *AS. acwencan*. *M. estaigny*, p. 56.
quene Proues, 2/10. (See Note to this line.) *AS. cwén*, queen.
quite, *v. pres.* 1 *s.* relinquish 34/8. *M. quitte*, p. 53.
quitteu, *v. pres.* 3 *s.* requites 113/11. *OF. quiter*. *M. pp. guerredonné*, p. 172.
quyshon, *n.* cushion 33/20. *M. quareaux*, p. 52. *OF. cuisin*. *Cax. Dial. coussins: quyshons*, p. 50.

R.

Raab, *n.* Rahab 113/1. *M. Raab*, p. 171.
Racel, *n.* Rachel, 109/7. *M. Rachel*, p. 167.
raches, *np.* hounds 43/18. *AS. ræco*. *M. grans chiens noirs*, p. 67. *Cf.* "redresse theyr brackes,

- relches*, and blooded houndes." Eneyd. 53/16.
- ramageus**, *adj.* wild, untamed 14/11. OF. *ramatge*, wild. M. *sauvage*, p. 22.
- rampe**, *n.* an ill-conditioned woman 25/20. M. *v. ramposner*, p. 40.
- rancour**, *n.* 53/20. M. *rencune*, p. 83.
- rauyashe**, *v.* ravish 174/3. OF. *racir*.
- reames**, *reme*, *n.* realm 75/22. M. *royaulmes*, *royaumes*, p. 119.
- rechin**, *v. pres.* 3 *p.* care 60/28. AS. *rečan*.
- rechithe**, *v. pres.* 3 *s.* careth 24/21. AS. *rečan*.
- reconissunce**, *n.* thanks 5/3. M. *v. reconnoistre*, p. 6.
- rede**, *v.* counsel, advise 14/26. AS. *redan*.
- rede**, *v. pres.* 1 *s.* counsel 79/5. AS. *redan*.
- redelles**, *np.* riddles 96/8. AS. *redels* from *redan*. See *Rede*. M. *devinaille*, p. 151.
- redressed**, *v. past.* 3 *s.* 103/33. M. *redressa*, p. 160.
- reed**, *adj.* red 168/12. AS. *read*. OHG. *rôt*, G. *rot*, M. *rouge*, p. 240.
- refeocioned**, *pp.* nourished 97/33, 132/31. L. *re-facere*. M. *rassasié*, *rassasiez*, *pp.* 153, 195.
- religieux**, *np.* men of holy orders 92/30. M. *religieux*, p. 145.
- religieuse**, *n.* religiousness 107/26. OF. *religiosité*.
- remeue**, *v.* remove, i.e. move 37/24. M. *remuer*, p. 59.
- rennithe**, *v. pres.* 3 *s.* runneth 30/7. AS. *rennan*.
- rennyng**, *pres.* *p.* running 87/6. AS. *rennan*.
- renomed**, *renommed*, *pp.* renowned 3/6, 142/28, 184/26. Cf. *renommes*: *renomed*. Cax. Dial. 40/19. M. *nommé*, *redoubté*, *pp.* 207, 262.
- repentaille**, *n.* repentance 156/28. M. *en repentailles*, p. 223.
- repreus**, *v.* reprove 102/1. OF. *reprover*.
- repreued**, *v. past.* 3 *s.* reproved. 194/11. OF. *reprover*.
- repreuith**, *v. pres.* 3 *p.* reprove 32/6. OF. *reprover*.
- reere eggis** 27/17. (See Note to this line.)
- reere sopers** 8/24. (See Note to this line.)
- resuscited**, *v. past.* 3 *s.* resuscitated 125/12. M. *ressuscita*, p. 186.
- reuest**, *v.* clothe 49/27. M. *pp. reves'ir*, p. 77.
- reward**, *n.* for regard 148/27. M. *ne regardent à la fin*, &c., p. 123.
- rewme**, *n.* realm 31/1. M. *royaulme*, p. 48.
- reynne**, *v.* continue 70/18.
- ribible**, *n.* a small rebec or ribbe. OF. *rebebe*, "rebec." Godefroy. Cf.: "Al conne he playe on giterne orribible." Chaucer's Clerk's Tale, l. 32.
- rightfull**, *adj.* good, honourable 147/13. M. *n. pseudomme*, p. 212. AS. *riht + full*.
- riotte**, *n.* dispute, disturbance 108/13. M. *riote*, p. 166.
- robed**, *pp.* robbed 88/15. M. *rober*, p. 138.
- Roboam**, *n.* Jeroboam 101/11. M. *Jeroboam*, p. 157. (See Note to this line.)
- rocke**, *n.* distaff 79/27. M. *une quenouille*, p. 127. "A ista held in the hand from which the thread was spun by twirling a ball below. 'What shall a woman with a rokke drive thee away?'" Digby Mysteries, p. 11 (Halliwell). Cax. Dial. *Keneule*: *dystaf*, p. 32.
- ronnelles**, *np.* rondeaux 1/16. M. *rondeaur*, p. 2.
- rotes**, *np.* roots 136/27. Ice. *rôt*, AS. *wyr*, G. *Wurz*. M. *racines*, p. 266.
- roune**, *v.* whisper 40/22. AS. *rūnian*, OHG. *rūn*, G. *raunen*.
- routed**, *v. past.* 3 *s.* snored 81/35. AS. *hrūtan*. M. *fst semblant de dormir et de ronfler*, p. 129.
- rowned**, *v. past.* 3 *s.* whispered 27/10. AS. *rūnian*, OHG. *rūn*, G. *raunen*.
- ruddy**, *adj.* 186/6.
- rybaudise**, *n.* sexual sin 164/26. M. *ribaudies*, p. 235. OHG. *hrāpa*, prostitute.
- ryot**, *n.* riot, riotous living 54/11. M. *la riote*, p. 84.
- S.
- Saba**, *n.* Shebah 122/25. M. *Sabba*, p. 133.
- saie**, *sain*, *saine*, *sayne*, *pp.* seen

- 18/9, 20/2, 29/23, 68/36, 165/27. AS. *seón*, G. *sehen*.
sale, *v.* assay, try 26/24. OF. *asaier*.
saieng, *pres. part.* saying 10/24, 11/3. AS. *sægan*.
Salamon, *n.* Solomon 100/18. M. *Salomon*, p. 156.
salued, *v. past.* 3 p. greeted 19/15. M. *salua*, p. 30.
Sampson forte, 92/3. (See Note to this line.)
saunacion, *n.* salvation 58/13, 145/30. M. *sauvement*, pp. 82, 210.
saunement, *saunement*, *n.* salvation 39/29, 117/26. M. *sauvement*, *sauvement*, pp. 62, 177.
sauerithe, *v. pres.* 3 s. smells 39/22. OF. *savourer*, to taste. M. *purra*, p. 61.
sauf, *prep.* save, except 25/12, 49/19, 113/13. OF. *sauf*.
saulter, *n.* psalter 137/6. AS. *scalters*, L. *psalterium*.
scaped, *v. past.* 3 s. escaped 42/9. OF. *escaper*.
scarlatte, *adj.* scarlet 168/1. M. *escarlata*, p. 239.
science, *n.* knowledge 4/22, 53/17, 151/25. Note to 151/24. M. *science*, p. 5.
sclaundre, *n.* slander 35/2. OF. *esclandre*. M. *grant blasme*, p. 55.
sclaundred, *pp.* slandered 21/18. M. *diffamee*, p. 33.
sclaundes, *np.* slanders 2/27. OF. *esclandre*, M. *diffame*, p. 3.
slender, *adj.* slender 165/29. ODutch *slinder* (Hexham). M. *plus gresle*, p. 237.
scomft, *pp.* discomfited 55/25. M. *descomft*, p. 86.
scorch, *v.* flay 6/14. M. *escorchier*, p. 8. Cf. "flain: *escorchier*." Eneyd. p. 202.
sooymous, *adj.* squeamish 155/13. From ME. *sweem* vertigo + *ous*. AS. *swina*, swoon.
scutis, *np.* crowns 67/8. OF. *ecu*, OF. also, a shield; hence a name for the coin which bore that emblem. Cf. Cax. Dial. *Escutz du roy*: Scutes of the kyng 17/32.
seche, *v.* seek 48/25, 87/8. AS. *secan*.
secres, *np.* secrets 111/29. M. *secrez*, p. 170.
seintes, *confessours* 7/31. M. *des sains confesseurs*, p. 11.
sely, *adj.* simple 52/22. AS. *sēlig*.
semblauntis, *np.* semblances 19/1. M. *semblans*, p. 29.
sembled, *v. past.* 3 s. resembled 125/31. M. *sembla*, p. 187.
sen, *conj.* since 49/23, 103/23. AS. *siððan*.
sengill, *adj.* single 31/26.
sengle, *adj.* unlined 168/2. M. *sanglé*, p. 239.
separe, *v.* separate 181/9. M. *separer*, p. 258.
seruage, *n.* servitude 111/9. M. *seruaige*, p. 169.
sethe, *adv.* afterwards, since 13/15, 18/9, 52/13. AS. *siððan*.
sethe, *conj.* since 24/5. AS. *siððan*.
seure, *adj.* sure 16/20. M. *seur*, p. 28.
share, *v. past.* 3 s. cut 92/15. AS. *sceran*. M. *tondit*, p. 145.
shent, *pp.* disgraced, ruined 84/8. AS. *scendan*.
shent, *v. past.* 3 s. spoilt 25/27. AS. *scendan*.
shette, *pp.* shut 145/24. AS. *scytian*. M. *fermées*, p. 210.
shette, *v. past.* 3 p. shut 34/21. AS. *scytian*.
shoes, *np.* shoes 190/7. AS. *scēb*, OHG. *scōh*, G. *Schuh*.
shroue, *v. past.* 3 s. shrived 13/14. AS. *scrtfan*.
shutt, *v.* shall 32/34. AS. *sculan*.
Sibille, 90/5. (See Note to this line.)
sithes, *np.* times 144/18. AS. *sið*.
slee, *v.* slay 24/7, 34/22, 57/36. AS. *slēan*.
slouth, *n.* sloth 44/14. AS. *slaw*, slow; *slēwð*, slowness.
slough, *v. past.* 3 p. slew 118/13. AS. *slēan*. M. *occirent*, p. 177.
slow, *v. past.* 3 s. slew 59/11, 78/27. AS. *slēan*. M. *occist*, pp. 97, 125.
smouldred, *pp.* smothered 100/23. AS. *smorian*, to stifle. M. *estaingnit*, p. 156.
amyte, *pp.* smitten 204/24. AS. *smitan*. M. *feru*, p. 289.
snalles, *np.* 63/2. AS. *snægel*, M. *limas cornus*, p. 98.
sodeine, *adj.* sudden 37/23. OF. *soudain*.
solytarie, *adj.* solitary 148/1. OF. *solitaire*, L. *solitarius*. M. *seule*, p. 123.
somer, *n.* summer 31/27. AS. *sumor*.
sonde, 46/30. See *Goddes sonde*.
sonner, *adv.* sooner 53/11. AS. *sōna*.

- sorugh, sorw, n. sorrow 1/10, 2/2, 45/27, &c. AS. *sorg*, G. *Sorge*.
sothes, np. truths 124/1. AS. *sod*.
sotill, adj. subtle 79/3. M. *soubtilz*, p. 126.
soured, v. past. 3 p. arose 100/29.
sparhauke, n. sparrow-hawk 14/11. AS. *spearwa*, OHG. *sparo*, G. *Sperling*; AS. *heafoc*, OHG. *hapuk*, G. *Habicht*. M. *l'espervier sauvage*, p. 22.
spenyng, pres. p. spinning 79/26. AS. *spinnan*, G. *spinnen*.
spilt, v. destroy 93/10. AS. *spillan*.
spitously, adv. spiteously, mercilessly 43/19.
sporte, n. 29/22. OF. v. *desporter*. M. *esbat*, p. 45.
statis, np. estates, lords 159/4. M. simply reads: *le va appeller devant tous*, p. 227. Cf.:
Lytyl & mekyl, þe more & þe les, Añ þe statis of þe world, is at myn renoun.
Castell of Perseverance, l. 3616. (Macro Plays, p. 185. E. E. T. S.)
stere, v. stir 4/1, 37/24. AS. *styrian*, M. *bouger*, p. 59.
stering, pres. p. staring 15/23. AS. *starian*.
sterith, v. pres. 3 p. stirs 58/15. AS. *styrian*.
sterre, n. star 104/28. AS. *steorra*, M. *l'estoille*, p. 61.
sterre, v. past. 3 s. started 68/34.
steuen, see Sette steuen in Phrases.
stole, n. stool 33/20. AS. *stól*, M. *siege*, p. 52.
stones, np. testicles 71/33. AS. *stán*. M. *les choses du moigne*, p. 115.
stont, adj. short, 4/28. Cf. "Stente, portion, part, Palsgrave 1530," Halliwell. AS. *stunt*, dull, foolish; *styntan*, to short, to blunt. M. *et si donne longue vie et courte es choses mondaines et terriennes*, p. 5.
straue, v. past. 3 s. strove 126/1. OF. *estriver*.
stranged, pp. estranged 58/28. M. *estrangez*, p. 91.
strongest, adj. greatest 34/25. AS. *strang*.
striff, n. strife 20/24. M. *estриф*, p. 32.
stroied, v. past. 3 s. destroyed 62/25. OF. *destruire*.
styward, n. steward 193/20. AS. *stigeurd*. M. *son maistred'ostel*, p. 275.
suage, swage, v. assuage 14/1, 87/30. OF. *asuager*.
subgettes, np. subjects 185/34. M. *subgiez*, p. 265.
suerd, n. sword 105/30. AS. *sweord*.
suere, v. swear 2/31. AS. *swerian*.
suffysaunce, n. sufficiency 202/31. M. *souffisance*, p. 287.
suoft, pp. swollen 150/15. AS. *swellan*, G. *schwellen*. M. *enffles*, p. 215.
suore, suoren, pp. sworn 25/1, 26/27. AS. *swerian*.
supposen, v. pres. 3 p. suppose 175/19. OF. *supposer*. M. *custeroit*, p. 251.
surmounted, v. past. 3 s. out-did, conquered 117/30. M. *seurmonta*, p. 177.
Surre, Sury, n. Syria 26/6, 83/3. M. *Surie*, *Surye*, pp. 41, 132. Cf. "Grete plente of peple out of perse & surye." Godefroy of Boloyn 33/5. E. E. T. S.
Susanne, n. Susannah 129/2. M. *Susanne*, p. 191.
suster, n. sister 5/29. AS. *sweoster*, G. *Schwester*.
swait, v. past. 3 s. swelled 37/25. AS. *swellan*, G. *schwellen*. M. *devint grosse et enflée comme une pipe*, p. 59.
swalt, v. past. 3 s. fainted 47/27. AS. *swellan*.
swalues, np. swallows 102/8. AS. *swalewe*, OHG. *swalawa*, G. *Schwalbe*. M. *arrondelles*, p. 158.
sward, n. sword 100/32. AS. *sweord*. M. *espée*, p. 156.
swette, pp. sweated 123/10. AS. *swétan*. M. *sud*, p. 184.
sweuene, n. dream, vision 48/24. AS. *swefen*.
sweuens, np. dreams, 43/25. AS. *swefen*.
swyne-herthe, n. swineherd 95/8. M. *porchier*, p. 148.
swyped, pp. swept 169/25. AS. *swápan*. M. *leurs chambres et leurs places estoient bien nettes*, p. 242.
symonie, n. simony 92/31. M. np. *symoniaulz*, p. 145.
symonies, np. 92/32. (In the French text the corresponding word is *sermones*, p. 145.)
synnues, np. sinews 116/11. M. *les ners*, p. 175.

T.

tache, *n.* blemish 163/7. *M. tache*, p. 233.
taches, *np.* blemishes 24/31, 32/19, 88/11. *M. taches*, p. 138.
tailes, *np.* taxes 89/32. *M. tailles*, p. 140.
taillour, *n.* tailor 15/8. *M. taillandier*, p. 23.
taste, *v.* touch 188/16. *M. taster*, p. 268.
tellen, *v.* *pres.* 3 *p.* tell, 176/4. *AS. tellan.* *M. disent*, p. 252.
temperithe, *v.* *pres.* 3 *s.* tempers 7/29. *OF. temperer.* *L. temperare.* *M. adouclist*, p. 11.
terre, *n.* tar 68/4. *AS. teorru.*
terreyu, *n.* terrain, sphere 4/28. *M. adj. choses mondaines et terriennes*, p. 5.
testi, *adj.* testy, petulant 126/8. *OF. testu* from *teste*, the head. *M. male teste.* (See Note to 126/8.)
the, *pron.* they 46/4. *AS. th.*
thedir, *adv.* thither 7/6, 12/26, 15/18. *AS. pider.*
thedirward, *adv.* thitherward, thither 17/25.
thies, *np.* thighs 43/19. *AS. peoh*, *OHG. deoh.*
thifthe, *n.* thieving 60/6. *AS. piefde* (*pefsian*, to steal), *G. Dieb.*
thilke, *adj.* these 10/31, 70/15. *AS. pilc.*
Thobyse, *n.* Tobit 102/3.
threste, *v.* *past.* 3 *s.* thrust 67/30. *Ioe. prfeta.*
thridde, *adj.* third 27/9. *AS. pridda.*
thries, *adv.* thrice 85/21. *AS. priwa.*
thrust, *n.* thirst 55/10. *AS. purst*, *G. Durst*, *M. soif*, p. 85.
tierce, *n.* the canonical hour, 9 a.m. 200/13. *M. heure de tierce*, p. 284.
to, *adv.* too, 63/3. *AS. to.*
tobete = to beat 27/8.
tofore, *prep.* before 52/8. *AS. toforan.*
toke, *v.* took, for gave 111/30. *M. bailla*, p. 170.
tortu, *n.* tortoise 15/13. *M. la tortue*, p. 24.
Towres, *n.* Tours 41/33. *M. Tours*, p. 65.

trecherye, *n.* treachery 171/11. *M. tricherie*, p. 244. Cf.:

Si avez fet grant *tricherie*,
 Que plus villaine n'estuet quere.
 Vergi, 64/168.

tremeled, *v.* *past.* 3 *s.* trembled 46/13, 68/6. *M. trambloit*, p. 110.
trobeltithe, *v.* *pres.* 3 *s.* troubles 58/22. *M. ils font entroblier*, p. 91.

Troians; *n.* Trojans 174/1. *M. Troyens*, p. 249.

tromper, *n.* deceive 33/16. *M. trompeur de dames*, p. 52.

throw, *v.* believe 32/18, 35/20. *AS. treowian.*

throw, *v.* *pres.* 1 *p.* believe 45/8.

trowed, *pp.* believed 19/1.

tuyes, *adv.* twice 85/21. *AS. twiwa.*

tweyn, *adj.* two 162/5. *AS. twegen.*

tyre, *n.* dress or ornament for a woman's head 41/7. *OF. atirer*, to adorn. *M. attours*, p. 64.

tyre, *n.* attire 63/20. *OF. atirer.*

tyre pynnes, *np.* 63/13. *M. espingles*, p. 99.

U.

ueleni, *n.* sin 36/10. *M. villennie*, p. 57.

uelonis, *adj.* insolent 25/21.

uiage, *n.* voyage 51/2. *OF. riage.*

uirginalite, *n.* virginity 149/15.

OF. virginalite. *M. Dieu . . . se humilia encore plus comme descendre du ciel et daingnier prendre en son ventre virginal humanite*, p. 214.

undernam, *v.* *past.* 3 *s.* reproved, censured 87/34. *AS. under + niman.* *M. repriest*, p. 137.

undernyme, *v.* reprove, censure, 88/3. *AS. under + niman.* *M. reprendre*, p. 138.

undo, *pp.* undone 73/16. *AS. un + don*, *OHG. tuon*, *G. thun.*

unlefull, *adj.* unlawful 49/6, 71/5. *AS. un + lagu*, *L. lex*, stem *leg*.

unnethi, *unnethe*, *adv.* hardly 9/3, 67/20. *AS. unneade.*

uooyde, *v.* void, empty, 52/32. *OF. voidier.*

uoys, *n.* voice 11/3, 12/2, 43/12. *OF. vois.*

up-so-down, *adj.* up-side-down 9/26. *M. reads that chiez l'autre . . . il y trouva l'arroy et le gouvernement nice et malostru*, p. 14.

V.

valour, *n.* value 13/22. *M. valeur*, p. 20.
veleni, *n.* wrong 87/32. OF. *villainie*. *M. villain fait*, p. 137.
velenye, *adj.* villainous 127/2. *M. n. villenie*, p. 188.
venged, *v. past.* 3 *s.* avenged 121/31. *M. vengea*, p. 182.
veniaunce, **veniesauce**, *n.* vengeance 49/23, 103/3. *M. vengeance*, *vengeances*, pp. 76, 159.
venym, *n.* venom 59/7. *M. le venin*, p. 92.
vergoyne, *n.* shame 175/33. OF. *vergoigne*. *M. en paours*, p. 252.
vergoynous, *adj.* ashamed 190/4. *M. n. vergoingne*, p. 270.
verres, *np.* glasses 27/22. *M. voirres*, p. 42.
vessett, *n.* weasel 15/16. Probably a scribal error. AS. *weole*, OHG. *visala*, G. *Wiesel*. *M. comme une belette*, p. 24.
virallës, *np.* virelays 1/16. *M. virelayz*, p. 2. F. *vire*, to turn + *lai*, song. An ancient French song or ditty, in short-lined couplets of seven or eight syllables with a refrain.
vmbre, *n.* shade 114/10. *M. ombre*, p. 173.
vnaused, *adj.* unconsidered 126/25. OF. *aviser*.
vnecunnyng, *adj.* ignorant 159/34. AS. *cunnan*, to know.
vnnethe, *adv.* scarcely 152/4. AS. *undæte*.
vouchedsauf, *v. past.* 3 *s.* vouchsafed 135/33. OF. *vouchier*, L. *vocare*, to call; OF. *sauf*, L. *salvus*.
voyde, *v.* avoid 176/14. OF. *es-vuidier*.
Vrie, *n.* Uriah 99/1. *M. Uries*, p. 154.
Vriis, *n.* Uriah's 57/35.
vsen, *v.* use; are accustomed 2/31. OF. *user*.
vyoled, *v. past.* 3 *s.* violated 75/20. L. *violare*. *M. efforçoit femmes*, p. 119. Cf. Cax. Dial. *Afourceurs de femmes*: *Rauisschers of wymmen*, p. 43.
W.
waloped, *v. past.* 3 *s.* galloped 199/23. F. *galoper*. Cf. AS. *gheleapan*, OHG. *giloufen*, OFle-

mish *walop*, gallop. Eneyd. *waloppe*: *galoper*, p. 213. Also, "Ther rode Agret stour, *waloping* ful stronge." Romans of Partenay, l. 4827, ed. Skeat, 1866. *M. chevaucha à nuitée*, p. 213.
wanne, *v. past.* 3 *p.* won 8/5. AS. *winnan*, G. *gewinnen*.
watches, *np.* watchers 173/13. AS. *wacian*. *M. aguetteurs*, p. 248.
waxe, *v. past.* 3 *s.* waxed, grew 18/15. AS. *weaxan*, G. *wachsen*.
wohe, *n.* a hutch or cupboard? Cf. Cax. Dial. "En vostre *huche* ou *escrijn*: In your *whutche* or *chestre*," p. 8.
wedues, *np.* widows 92/33. AS. *widuwe*, OHG. *wiltwa*, G. *Wittwe*, L. *vidua*.
weduhode, **wedwhode**, *n.* widowhood 163/12, 164/1. *M. refouage*, *vefreté*, pp. 233, 234.
weldoinge, *n.* 3/7. *M. biens faiz*, p. 3.
wel *tached* = well disposed 18/31. *M. de douces manières*, p. 29.
wel *named* = of good repute 12/14. AS. *wel*, *nemnan*. *M. renommée d'estre preude femme*, p. 19.
wende, *v. past.* 3 *s.* and 1 *p.* thought 13/11, 21/11, 33/15, &c. AS. *wēnan*.
wene, *v. pres.* 1 *s.* believe 38/34. AS. *wēnan*. *M. pense*, p. 60.
wenen, *v. pres.* 3 *p.* ween, think 57/25. AS. *wēnan*.
went, *v. past.* 3 *s.* thought 151/26. AS. *wēnan*. *M. cuida*, p. 217.
wenyng, *n.* weening, thinking 13/4. AS. *wēnan*, to think.
were, *v.* wear 31/15. AS. *werian*.
wered, *v. past.* 3 *p.* wore 63/3. AS. *werian*.
werned, *pp.* warned 31/19, 35/10. AS. *wearnian*, OHG. *wernen*, G. *warnen*.
werre, *n.* war 14/22, 30/20. AS. *werre*, OHG. *werre*, quarrel, G. *verwirren*, to disorder, OF. *werre*, F. *guerre*.
wete, *v.* know 24/34, 26/32, 56/16. AS. *witan*.
weting, *n.* knowing, knowledge 22/30, 26/27. AS. *witan*. *M. le sceu*, p. 36.
wetithe, *v. imperative*, know (ye) 31/6. AS. *witan*.
wexinge, *n.* growth 49/3. AS. *weaxan*. *M. croisement*, p. 75.

whedir, *conj.* whether 18/28. AS. *hwæþer*.

wherthorugh, *adv.* wherethrough, through which 45/28. AS. *hwær*, *purh*.

wipse, *n.* wisp 21/35. Cf. G. *Wisch*, *Strohwißsch*. M. *un petit bouchon*, 21/35.

withsaye, *v. pres. 1 s.* forbid 185/11. AS. *withsæggan*. Cf. "his bydding to *with-sege*." Secrees of old Philo-
sophes, l. 1109. E. E. T. S.

wode, *adj.* mad, demented 6/21, 27/24, 41/4. AS. *wód*. M. *je en-raigay*, *demoniacles*, pp. 8, 64.

wol, *v. pres. 3 p.* will 84/34. AS. *willan*.

wolues, *np.* wolves 53/21. AS. *wulf*, G. *Wolf*. M. *beufs ne bestes sauvages*, p. 83.

woned, *v. past. 3 p.* dwelt, lived 20/27. AS. *wunian*, G. *wohnen*. M. *demeurunt*, p. 32.

wormes, *np.* 105/6. AS. *wyrm*. M. *cirons*, i.e. flesh-worms, p. 161.

wost, *v. past. 3 s.* knew 6/13, 46/28. AS. *witan*. M. *scut*, p. 8.

wote, *v. pres. 3 s.* knows 5/14. AS. *witan*. M. *scet*, p. 6.

wote, *v. pres. 2 p.* know 19/26. AS. *witan*. M. *savés*, p. 31.

woxe, *pp.* grown 114/11. AS. *weaxan*.

wratthed, *v. past. 3 s.* became wrathful 20/28. AS. *wræðð*, *wroth*. M. *se va courrouscier*, p. 32.

wratthinge, *n.* angering 24/34.

wreton, *pp.* written 99/11. AS. *writan*.

writhed, *v. past. 3 s.* twisted 21/35. AS. *wriðan*.

wrother, *adv.* angrier 22/3.

wulle, *n.* wool 191/21. AS. *wull*, OHG. *wolla*, G. *Wolle*, M. *laine*, p. 272.

wynning, *n.* gain 20/15. AS. *win-nan*. M. *gaain*, p. 32.

wysshe, *v. past. 3 s.* washed 131/27. AS. *wascan*. M. *lava*, p. 194.

wyst, *v.* knew, 19/2. AS. *witan*.

Y.

yalde, *v. past. 3 s.* yielded 102/15. AS. *gielðan*.

yate, *n.* gate 87/18. AS. *geat*.

yborn, *pp.* born 106/21. AS. *beran*, OHG. *beran*, G. *gebären*.

ybrent, *pp.* burnt 103/14. AS. *bærnan*.

ydo, *pp.* done 109/15. AS. *dón*.

Y doute me = I fear 145/32. M. *me doute*, p. 211.

ye, yee, *n.* eye 17/23, 18/14, 57/22. AS. *éage*.

yede, *v. past. 1 s. and 3 s.* went 3/22, 6/18 &c. AS. and OHG. *gân*, G. *gehen*, E. *go*.

yeerde, yerde, *n.* wand, rod, 98/2, 111/30. AS. *gierd*, OHG. *gartia*, G. *Gerte*, M. *la verge*, pp. 153, 170.

yef, *conj.* if 2/18, 10/4 &c. AS. *gif*.

yefte, *n.* gift 5/11. AS. *giefu*.

yeftes, *np.* gifts 79/15. AS. *giefu*.

yelde, *v. past. 3 s.* yielded, rendered 93/11. AS. *gielðan*. M. *rendit*, p. 145.

yeue, *v.* give 2/28. AS. *giefan*.

yeuen, *pp.* given 59/7. AS. *giefan*.

ynamed, *pp.* named 120/3. AS. *nemnan*.

ynow, *adv.* enough 79/25. AS. *genôh*, G. *genug*.

yode, *v. past. 3 s.* went 9/1, 22/18, 46/23.

yolde, *pp.* yielded 113/20. AS. *gielðan*.

yongthe, *n.* youth 169/9. AS. *geogup*, youth, *geong*, young. M. *juennesce*, p. 241.

youn, *pp.* given 109/23.

yprisoned, *pp.* imprisoned 113/26. OF. *enprisoner*.

yrous, *adj.* hasty, hot-tempered 74/30. OF. *ire*, anger. M. *per-vers*, p. 118.

ysowen, *pp.* sown 144/29. AS. *sðwan*, OHG. *sajan*, G. *säen*.

PHRASES AND PROVERBS.

These Phrases may serve to show where the English has borrowed the French idiom, as Nos. 84, 135, &c., and may be taken as aphorisms expressive of medieval conceptions on various subjects. Eating and fasting are treated of in Nos. 57, 75, 101, &c.; the nature of woman and the worth of good women in 116, 122, &c.; education in 30; and the upbringing of children in 126, 131. Those who wish to find more examples should consult the epitomized chapters at the beginning, and the Index at the end, of this volume. (J. M.)

1. A good pece of wyne: a good vineyard. 88/18. *M. une pièce de vingne moult bonne*, p. 138.

2. A gret ladi dede of her hode and bowed her ayenst a taillour: a great lady took off her hood and bowed to a tailor. 15/6. *M. si osta une grant dame son chapperon et se humilia encontre un taillandier*, p. 23.

3. Aft comithe but of vsance and custume. 116/22. *M. tost chiet par coustume et par usage*, p. 176. (See Phrase 129.)

4. Almost oute of her self for anger. 20/11. *M. toute forcennée*, p. 31. Cf. mad & beside herself: *forcenee*, Eneyd., p. 201. Oute of theyr wyttes: *ebetees de leur sens*, p. 190. Besyde hymself: *hors du sens*, p. 196.

5. And therfor, in olde Englysshe, it is saide that "so ofte goth the potte to water, that atte the laste it comethe broken home". 90/18. *M. Et pour ce dit le saige que dès vij. ans vient eue à fin, c'est-à-dire que tant va le pot à l'eau que le cul en demeure*, p. 141. (See Phrase 112.)

6. And therfor y rede you be curteys and humble to gret and smale, and to do curtesie and reuerence, and to speke hem faire, and to be meke in ansuere to the pore, and thei wol praise you, and bere forthe of you good worde and good fame more than woff the grete that ye make curtesie to. 14/26. *M. se vous monstres vostre courtoisie aux petits et aux petites, c'est de leur faire honneur et parler bel et doucement avec eux et leurs estre de humbles responses; ceulx vous porteront plus grant louange et plus grant renommée et plus grant bien que les grans*, p. 23.

7. An hundred tyme were it beter to bete the childe thanne for to curse hym at any time. 108/16. *M. il vouldroit mieulx cent foiz battre ses enfans que les maudire une seule foiz*, p. 166.

8. As good is he that herithe and understondithe not, as he that huntithe and takithe not. 7/20. *M. autant vault celui qui oit et riens n'entent comme celluy qui chasc et riens ne prent*, p. 10. (See Phrase 11.)

9. As hym lust: as he listeth, as he will. 4/28. *M. comme il luy plaist*, p. 5.

10. As it were to putte fere in flexe. 25/5. *M. elle alamera le feu*, p. 39.

11. Asmoche is he worthe that huntithe and takithe not as he that herithe and vnderstondith not. 17/31. *M. autant vault celui qui oit et riens n'entant comme celui qui chace et riens ne prent*, p. 28. (See Phrase 8.)

12. As saithe Salamon, that there may be no good woman nor trewe of her body and she be drunken: as Solomon says, no woman can be good and chaste if she be drunken. 116/13. *M. Dont Salemon dist que de xx. femmes une qui seroit yrongne ne pourroit mie estre preude femme au long aler*, p. 175.

13. As the nightyngales, as longe as they be ameraus, they synge plesauntly day and night; and whanne they haue reioysed thaire ameraus desyre and plessaunces, thei make abace melodye, for thei synge no more. 156/28. *M. Quant le rossignol a jouy de ses amours, il suble*, p. 224. (See Note to p. 156, l. 28.)

14. A woman may not wel shewe gretter loue vnto her husbonde, thanne forto loue his children of another wyff. 122/6. *M. plus grant semblant d'amour ne puet-elle monstrier à son seigneur que amer ses enfans d'autre femme*, p. 182.

15. A woman that takithe yeffes of ani man, sekith her self. 79/14. Incorrectly translated, the French reading, *femme qui prent se vent*, p. 126.

16. A woman whiche is ameraus shalle neuer sette her herte to God. 174/17. *M. femme bien amoureuse n'aura ja parfaitement le cuer en Dieu*, p. 250.

17. Beter is the frende that prikithe, than the flatour that cointeth. 123/29. *M. Plus vault amy qui point que flatteur qui oint*, p. 184.

18. Better men of theyr persones. 179/30. *M. meilleurs de leurs personnes*, p. 256.

19. Bi faire or be force: by fair means or foul. 6/34. *M. par beau ou par laist*, p. 9.

20. But now atte this day, and that is pitee, there be mani that bere gret blame, and neuer the latter yet haue they gret worshipec. 161/12. *M. Mais, Dieu mercy, aujourduy l'on porte aussi bien honneur aux blasmees comme aux bonnes*, p. 230.

21. But that worde that she saide, perauenture, made the deueyl to take fote to tempte her, and enharded hym to speke to her: but that word "peraventure" gave the devyl ground to tempt her and encouraged him to speak. 56/34. *M. la simple response de par aventure, que l'ennemi trouva en elle, lui donna pite de parler plus largement et de plus la tempter*, p. 88.

22. But true mariage is ordeined be God in the plesaunce betwene man and woman, is withoute dedly synne. 164/28. *M. en l'euvre de mariage qui est euvre commandee de Dieu, n'a point de pechie mortel*, p. 235.

23. Caute the feuers and gret sickenesse: caught fever and great sickness. 6/8. *M. la fièvre le prist et fut malades*, p. 8.

24. Come againe into her witte: came again to their right senses. 41/28. *M. ils revindrent en leurs sens*, p. 64.

25. Coniured the sowle in the name of God to heil, and shew what stinke and what turment that was and brenninge. 12/27. *M. si la conjura de*

par Dieu et en fit requeste à Dieu qu'il lui pleust leur demonstrer pourquoy celle pueur et ce turment estoit, p. 19.

26. Crie hem mercy: cry them mercy. 44/20. *M. leur criast mercy*, p. 69.

27. Deth lyeth under the delites, as the fysahe that takithe his bayte upon an hoke. 59/4. *M. la mort gist dessoubz les delices, aussi comme le poisson qui prent l'aim par la viande qui y est atachée, et o'est la mort*, p. 92.

28. Dredfull day: i.e. the last day. 59/1. *M. grant jour espoventable*, p. 92.

29. Euer beting her eyelyddes togedre: ever beating her eyelids together. 16/22. *M. avoit le resgart bien vertilleux*, p. 26.

30. Eueri woman it is the beter that canne rede and haue knowinge of the lawe of God. 118/34. *M. quant à lire, toute femme en vault mieulx de le sçavoir, et cognoist mieulx la foy*, p. 178.

31. Euery woman, mayde, or wydowe, may wel bete her self with her owne staf. 176/29. *M. toute femme à marier, soit pucelle ou vefte, se puet bien battre de son baton mesmes*, p. 253. (See Phrases 68, 92.)

32. Excesse and gromandise in etyng and drinkinge werithe ayenst the body and the soule. 115/12. *M. le trop gourmander et le trop mengier, fors es heures deues, et aussi le trop boire guerroye le corps et l'âme*, p. 174.

33. Fail what wol fail: come what come may. 37/21. *M. layesiez advenir ce que advenir pourra*, p. 59.

34. Ferme behauing. 15/30. *M. de bel maintien, et fermes*, p. 25.

35. Foles that are brayne sik: brain-sick fools (i.e. crazed folk). 20/25. *M. gens folz qui ayent male teste*, p. 32.

36. For euery day lyke to other is thinge comune, it is selden praised. 142/5. *M. car chose commune n'est point prisee*, p. 206.

37. For there be such men that lyethe and makithe good visage and countenance to women afore hem, that scornithe and mockithe hem in her absence. 3/18. *M. Car le monde est moult dangereux et moult envyeulx et merueilleux; car tel vous rit et vous fait bel devant qui par derriere s'en va bourdant*, p. 4. (The first clause of the original does not appear in our translation.) (See Phrase 123.)

38. For there is no beaute nor nobelnesse that is pere to good maneres. 17/10. *M. car nulle beauté ne noblesce ne s'apareille, ne passe bonnes meurs*, p. 27. (See Phrase 73.)

39. Forto holde lowe youre fleshe. 10/3. *M. pour mieulx donter votre chair*, p. 14.

40. Fro point to point. 43/28. *M. de point en point*, p. 68.

41. God is this day as mighti and as debonayre as he was euer here before vnto hem that deserue it. 125/13. *M. Dieux est aujourd'uy aussey puisant et aussey debonnaire comme il estoit lors à ceulx qui le serviront*, p. 186.

42. Her housholde yede to not: their household came to nought. 35/25.

M. *et en perdirent aussi comme tout leur bien et leur bon mesnage*, p. 56.
(See Phrase 151.)

43. He sent her .ij. children, whiche were yborn atte one tyme. 106/20.

M. *Dieu . . . li donna ij. enfans en une ventrée*, p. 163.

44. He shalle take her in hate. 182/6. M. *il la prendra en hayne*, p. 259.

45. He stode upon the point to be disworshipped. 120/34. M. *il eust esté dehoné*, p. 181.

46. He that humbelith hym most, is more highed with God. 20/19.
M. *qui plus se umilie plus s'essaulce*, p. 32. (See Phrase 139.)

47. High herted. 19/31. M. *de haultain couraige*, p. 81.

48. Hit is not of newe, how that a woman can not kepe secretly that whiche men sayen to her in counceylle. 204/2. M. *ce n'est pas nouvelle chose que femme saiche bien tousjours celler les choses que l'en lui dit*, p. 288.

49. I bethought me. 2/12. M. *il me va lors souvenir*, p. 2.

50. I merueyll me not. 172/10. M. *je ne me merueille pas*, p. 247.

51. In lyke wyse as the shafte is departed fro the bowe, must take her flyght and cours, and neuer cometh ageyne to the bowe tyll it haue smyte somme thyng, Soo is the word whiche yssued out of the mouth, it may neuer be put in-to the mouthe ageyne, but that it shal be herd, be it good or euylle. 204/22. M. *ausy comme la sayette part de l'arc cordé, et, quand elle est partie, il convient qu'elle preingne son bruit, ne jamais ne reviendra à la corde jusques à tant qu'elle ait feru quelle chose que ce soit, tout aussi est-il de la parole qui ist de la bouche, car puis qu'elle est yssus elle n'y puet rentrer qu'elle ne soyt ouye et entendue, soit bien, soit mal*, p. 289.

52. In somer it were beter awei, for flies bidethe hem therinne; and therfor y praise not the arraye nor that nouelte in a pore man: in summer it were better dispensed with, for flies hide in it; and therefore I cannot praise such a dress or novelty with a poor man. 81/30. M. *en esté les puces s'y mucent, et pour ce je ne prise riens la nouveaulté ne telle cointise*, p. 49.

53. In the other world. 170/22. M. *en l'autre siècle*, p. 243.

54. In the plaine strete. 126/1. M. *en plainne rue*, p. 187.

55. In the tyme of his werre. 14/22. M. *au temps qu'il se pouoit armer*, p. 22.

56. It boted not. 66/5.

57. It is a blessed thinge to faste, for the more harme it dothe the faster, the more is the merit, and of gretter valour. 13/20. M. *Sy est une moulte sainte chose; et, de tant comme le jeuner fait plus de mal à la teste et au corps, de tant est la jeune de plus grant merite et de plus grant valeur*, p. 20.

58. It is a gret perill after ye loke, for whanne that two vices be sette one euell delite, gladly they bringe her maister into temptacion. 58/11. M. *Car moult est perillex le touchier après le regard, quand les deux vices se consentent de mauuaise volenté*, p. 90.

59. It is no nede that al that men sayn be trouthe. 199/5. M. *il n'est pas mestier que tout ce que l'en dit soit vray*, p. 283.

60. Kepe cleane. 11/13. M. *tenir nettement*, p. 17.

61. Kiste away his herte: cast away his heart. 9/10. *M. mist son oter ailleurs, p. 13.*

62. Lough hem to scorne: laughed them to scorn. 40/26. *M. se rioyent et jengloyent d'eulx, p. 63.*

63. Made hem gret chere. 16/13. *M. les honnourèrent et festoyèrent, p. 25. (See Phrases 111, 185.)*

64. Made her queint, and arraied her self in clothes of golde. 88/32. *se cointit de draps d'or, p. 139.*

65. Made slee her husbonde: had her husband alain. 57/36. *M. comme de faire tuer son chevalier, p. 90.*

66. Maister pillour of the halle: master pillar, &c. 93/17. *M. maistre pillier de la sale, p. 146.*

67. Mani woman farithe as the femaif of the wolff, that chesithe to her make the foulest wolff of all that ben in the wode. 82/9. *M. aucunes femmes ressemblent à la louve, qui eslit son amy le plus failly et le plus lait, p. 130.*

68. Many men for anger betithe hym self with his owne staffe, and sekith the hym sorw from day to day: many a man, through anger, beats himself with his own staff, and finds sorrow from day to day. 54/11. *M. aucunes gens par leur grant yre et convoitise se bastent de leurs bastons mesmes et se pourchassent de jour en jour peine et ennuy, p. 84. (See Phrases 31, 92.)*

69. Men that canne skiff of the worlde: men who know the world; men of the world. 84/14. *M. gens qui scevent du siècle, p. 53.*

70. Moche maugre haue she of us that wif not tell of good felawship: much ill-will shall she have, &c. 33/4. *M. Honnie soit elle qui ne dira verité par bonne compaignie, p. 52.*

71. No woman vnwedded shalle not sette her loue vpon no man of lower or lasse degree than she is of. 178/7. *M. je ne vueil point qu'elles ayent nulle plaissance à nulz mendres d'elles, c'est assavoir que toute femme à marier n'ayme nul qui soit mendre que elle, p. 254.*

72. Now atte this day the charitee and holy seruice of women is right thinne ysowen. 144/29. *M. aujourd'hui la charité et le saint service des femmes est bien cler semé en cest monde, p. 209.*

73. No worldly plesaunce and worships may not apparage to goodnesse, and in especiaff to humillite: no worldly delight or honour can vie with goodness and especially with humillity. 19/33. *M. il n'estoit nul honneur ne nul bien terrien qui s'acomparaige à bonté et à bonnes meurs, et par especial à l'umilité et à humblesce, p. 31. (See Phrase 38.)*

74. Of honest and good lyf cometh euer a good ende. 194/27. *M. de bonne vie bonne fin, p. 277.*

75. Onis vpon the day to ete and drinke, it is angelik; and .ij. tymes it is the lyff of man and woman; and for to ete ofte tymes after the fleshely appetite, it is the holy (i.e. wholly) lyff of a beste. 116/19. *M. Car une fois mengier est vie d'ange, et .ij. fois est droite vie d'omme et de feme, et plusieurs fois mengier est vie de beste, p. 176.*

76. Oure couenable after the tyme of the yeere: hour proper to the time of the year. 9/33. *M. heure convenable, selon le temps*, p. 14.

77. Oute of a gentill herte shulde neuer come velenye word ne dede, for by chidyng is knowe the gentill from the vilanie, that spekithe it with his mouthes. 127/1. *M. Car au tencier l'en congnoist les gentils de avecques les villains, car celui est villain qui de sa bouche dist villenie*, p. 188.

78. Oute of loue spryngen and comen to many thoughtes, and Melancolye. 180/18. *M. en amours a trop de merencolies*, p. 257.

79. Parties orientys. 122/26. *M. de vers Orient en Jherusalem*, p. 183.

80. Praied hem of loue: besought them for love. 2/16. *M. prioient d'amours*, p. 2.

81. Praied of loue. 33/7. *M. prie d'amours*, p. 52.

82. Praising and thanking is service of aungeles. 5/11. *M. rendre graces et louenges est service et le mestier des anges*, p. 6.

83. Puissant woman. 11/13. *M. une bourgoyse moult puissant*, p. 18.

84. Put her estate and worship in this balauce. 180/13. *M. je pense que dame ne damoyelle mariée ne autre femme d'estat ne mettra jà son honneur ne son estat en tel party ne en telle balance*, p. 257.

85. Reson that shulde gouerne aȝ. 58/16. *M. raison . . . qui doit le cuer et la fenestre gouverner*, p. 91.

86. Sele sus table; seyle sus table, 27/18, 19, 27, 28. In *M.* the expressions are *Saul sur table*, p. 42, for our "sele sus table", and *Sel sur table*, p. 43, for our "seyle sus table".

87. Sette a colt in aumbling ringes, he wiff use it whiles thei aren on. 9/17. *M.*

Mettez poulain en ambléure,

Il la tendra tant comme il dure, p. 13.

88. Sette steuen. 6/3, "to fix time for the performance of anything. To set steuen was a very common phrase." (T. W.) *M. mistrent aux deux chevalliers certaines heures*, p. 7. In Chaucer's *Knight's Tale*, l. 666, we read

"For al-day meteth men at unset stevene."

89. She beleuid for to haue pareill to God. 61/26. The French is different. *M. elle vouloit estre pareille à Dieu*, p. 96.

90. She denied not to come: she deigned not to come, i.e. would not come. 85/22. *M. et oncques n'y daigna venir*, p. 135.

91. She had be beter that she hadde none hondes: it had been better for her had she had no hande. 58/9. *M. il vauloist mieux que elle n'eust eu nulles mains*, p. 90.

92. She had bete her self with her owne staffe. 21/15. *M. elle s'estoit batue par son baston memes*, p. 33. (See Phrases 31, 68.)

93. She wolde she had be stift: she wished she had kept silent. 32/24. *M. La dame . . . ama mieux ne avoir jà parlé*, p. 51.

94. Smalle thoughtes. 182/31. *M. menus penriers*, p. 260.

95. So it befeif that he had waged bataille ayenst another knight: it

befell that he had engaged to fight with another knight. 120/29. M. *Sy advint que il eust à faire ung gaigne de bataille encontre un autre*, p. 181.

96. Sori loue haue she. 33/9. M. *Honnie soit elle*, p. 52.

97. So that the child of one fader and of one moder be not of one condicion, but they loue and desire eche contrarie unto other. 106/31. M. *Et ainsi ne sont pas les enfans d'un père et d'une mère d'une manière; car les uns aiment un mestier et une manière de oeuvre et les autres une autre*, p. 164.

98. So youre countenance shal be most ferme and sure; for thei that lokithe bak, and ar ofte stering with the hede, ar ofte scorned & mocked. 15/21. M. *si en tendra l'en vostre estat plus seur et plus ferme, car l'on se bourde de celles qui se ligierement brandellent et virent le visaige çà et là*, p. 24.

99. Squier come from a uiage that he hadde ben atte: squire came from a voyage on which he had been. 51/2. The French is different. M. *l'escuier, qui l'amoit par amour, vint d'un voyage et d'une armée où il avoit esté*, p. 78.

100. Strongest hore: greatest whore. 34/25. M. *la plus pute*, p. 54.

101. Synne is not all in moche etinge, but in the delite of sauour of the mete. 59/2. M. *pechié n'est pas du tout à trop mengier, mais au delit de la saveur de la viande*, p. 92.

102. Tendir witte. 2/8. M. *de sens desgarnies*, p. 2.

103. That good lady made his pays (i.e. peace) vnto the kinge. 121/33. M. *celle bonne dame lui fist s paix*, p. 182.

104. That is to wete. 170/29. M. *c'est-à-dire*, p. 248. (See Phrase 105.)

105. That is to wete. 179/29. M. *c'est assavoir*, p. 256. (See Phrase 104.)

106. That y was nigh wode for fere: so that I was nearly mad for fear. 6/20. M. *que a pou que je n'enraigay*, p. 8.

107. The deueil arraye her onis, and be her merour, for because she makithe us euery day in use and to abide after her. 45/9. The French text is greatly different: *Mal mirer lui envoie Dieux, qui tant de fois nous fait icy muser et attendre*, p. 70.

108. Thei raught neuer: they never cared. 2/20. M. *ne faisoient-ils compte*, p. 3.

109. Thei saide they wolde drawe cutte (i.e. draw cuts or lots). 34/6 M. *Nous en jouerons au court festu* (i.e. *Nous tirerons au court fétu, ou bien, Nous tirerons à la courte paille*). The French refers to the old practice of drawing lots by means of short straws (*fétus*) of unequal length held between the index finger and the thumb. The tips of the straws were presented to the persons concerned, who each *drew* one, and thus decided the winner. The practice is seldom seen nowadays. Peasants will sometimes arrange by this means which one among them shall pay for their litre of wine.

110. Thei . . . were chastised that thei dede naught as they were wont. And he and his wyff thanked God of her auicion that he sent hem, that thei might amende hem. 44/25. The French text is somewhat different: *dès là en avant il (i.e. le chevalier) se chastia, et mercierent, lui et sa femme, nostre Seigneur, de leur avoir démontré celle demonstration*, p. 69.

111. The lady . . . maade to hym better chere. 168/13. *M. la dame lui fist bonne chière*, p. 240. (See Phrases 63, 135.)

112. "The pottle may goo so longe to water, that atte the laste it is broken." 82/18. *M. tant va la cruche à l'eau que le cul y demeure*, p. 130. (See Phrase 5.) It is in *Handlyng Synne*, the *Ayenbite of Inwyte*, &c.

113. The praisinge of hem that loue worshippe and trouthe shulde euermore be had in remembraunce as they haue deserved, 156/6. *M. et ne doit l'en point tatre le bien de ceux qui l'ont desservy*, p. 222.

114. There is no man wotithe the fortunes nor auentures cominge, or what shaft befall. 104/9. *M. nul ne sçet qui à l'ueil pent, ne nul ne se doit esmerueillier ne esmaier des fortunes ne des tribulacions à soy ne à ses voisins*, p. 160.

115. There is none euell dede but that it is ponished other ferre or nigh: there is no evil deed not punished sooner or later. 90/2. *M. il n'est mal que une foyz ne soit pugnè, ou au loing ou au près*, p. 141. (See Phrases 117, 118.)

116. There is no thing beter thanne a good woman. 168/16. *M. Nulle chose n'est si noble que de bonne femme*, p. 234.

117. There nys no good dede but it be quitte: no good deed is unrequited. 13/20. *M. il n'est nul bien qui ne soit mery*, p. 20. (See Phrases 115, 118.)

118. Ther shaft no good dede nor good lyff [go] vnrewarded, nor no wickednesse vnponished. 165/16. *M. il n'est nul bien qu'il ne soit mery ne nul mal qui ne soit pugnè*, p. 236. (See Phrases 115, 117.)

119. The soule whan he comithe from bapteme: the soul when it comes from baptism. 11/30. *M. l'ame quant elle vient des fons de baptesme*, p. 17.

120. The synne of the fader and moder is noyous to the children, as ye haue herd tofore. 101/27. *M. car le pechié du père et de la mère nuist aux enfans, si comme vous avez ouy que le saint homme le dist à la royne de son seigneur*, p. 158.

121. The wise man saithe that no thinge shulde be touched that may hurte the soule. 58/13. *M. pour ce dist le saige en la sapience que l'en se doit garder de touchier à delit dont le cuer soit blescié ne l'âme*, p. 91.

122. The woman, of nature shulde be pitous moche more thanne the man, for the man is of more of harde corage than the woman. 136/14. *M. femme de sa nature doit estre plus douce et plus piteuse que l'omme. Car l'omme doit estre plus dur et de plus hault couraige*, p. 200.

123. The world' is hard' to knowe, and moche merueyllous. 171/16. *M. pour ce est le siecle moult fort a congnoistre et moult merueilleux*, p. 244. (See Phrase 37.)

124. They be lykly to bere children. 16/2. *M. elles sont taillies de porter lignée*, p. 25.

125. The yonge tendir flesshe, whanne it is chaufed, it is esy to be tempted. 79/3. *M. la char qui est jeunne et gaye est aisée à tempter*, p. 126.

126. This is a good ensaumple to putte yonge children vnto the soole, and to make hem bokys of wisdom and of science, and bokes of vertu and profitable ensaumples, whereby they may see the sauement of the soule and

of the body by the ensamples of good leuinge of the holy faderes before us, and not forto studie in the bokis that speke of loue fables, and of other wordely vanitees. 118/18. *Et pour cest exemple et les autres est bonne chose de mettre ses enfans juennes à l'escolle et les faire apprendre ès livres de sapience, c'est-à-dire ès livres des saiges et des bons enseignemens, où l'on voit les biens et le sauvement du corps et de l'ame, et en la vie des pères et des sains, non pas les faire apprendre ès livres de lecheries et des fables du monde*, p. 178.

127. Tolde her counsaile eche to other: told their counsel each to the other. 6/3. *M. se descouvrirent l'une à l'autre*, p. 7.

128. True loveris hert. 2/3. *M. le vray cuer de loyal amour*, p. 2.

129. Usage makithe custume. 9/16. *M. tout ne chiet que par accoutumance et à l'usaigier*, p. 18. (See Phrase 8.)

130. Veyne glorie of the worlde. 58/16. *M. la vaine gloire du monde*, p. 82.

131. Vnto our children we must hyde nothyng. 172/14. *M. à nos enfans nous ne devons riens celer*, p. 247.

132. Weñ borñ. 16/7. *M. moult bien nées*, p. 25.

133. Wene ye to doo me to bylene...? 182/34. *M. me cuidiez-vous faire acroire*, p. 260.

134. Wered the hayre: wore hair-cloth. 48/25. *M. vestoit la haire*, p. 75.

135. "What chere". 80/31. *M. et lui demanda quelle chière il faisoit*, p. 128. (See Phrases 63, 111.)

136. Who dothe good to the pore in myn name, he dothe it to myn self. 29/12. *M. qui fait bien à son povre il le fait à luy meismes* (i. e. à Dieu), p. 45.

137. Who so louithe the body, shulde loue the soule. 123/34. *M. qui ayme le corps il doit amer l'ame*, p. 184.

138. Who so usithe to speke moche, he saithe not euer trouthe: he who speaks too much cannot always wisely speak. 17/26. *M. qui parle trop ne puet toujours dire que saige*, p. 27.

139. Who that makithe hym self lyteñ by waye of humillite, he shal be moch, and enhaunced by grace of God vnto worshipe. 149/20. *M. Qui plus se humiliera et se tendra moindre, sera plus hault essaucié et une fois honnouré*, p. 214. (See Phrase 46.)

140. Wise of natureñ witte. 17/6. *M. sages homs et de bon sens naturel*, p. 27.

141. Withholde the good: keep to the good. 4/10. *M. retenir le bien*, p. 5.

142. Wode folke oute of her mynde: demented folk (out of their mind). 41/4. *M. gens demoniacles*, p. 64.

143. Wonder deuout: wonderfully devout. 8/16. *M. à merveilles deuote*, p. 12.

144. Worldely foule, plessaunce, the whiche ys but shadow. 40/10. *M. la folle plaisaunce du monde, qui n'est que ombre*, p. 62.

145. Worshipe of the worldely bodi. 4/6. *M. l'honneur du corps terrien*, p. 4.

146. Y delited me so moche in her. 1/15. *M. en elle tout me delitoye*, p. 2.

147. Ye are moche beholde to serue God, sethe he wol youre saluacion. 11/24. *M. vous estes moult tenue à Dieu servir, car il vult vrotre saluacion, p. 17.*

148. Ye are moche holde to youre God that hathe made you so faire and so goodly a knight: you owe much to your God, &c. 32/12. *M. vous devez grant guerredon à Dieu, car vous estes tenu pour bon chevalier et assez beau, p. 50.*

149. Ye aught to loue hem that wiil tell you youre good, and wiil tell you the trouth. 96/2. *M. vous devez amer ceulz qui vous diront votre bien et ne vous celeront point verité pour nulle doubte, p. 150.*

150. Ye be in the wronge to haue suche langage on me: you are wrong so to speak of me. 34/4. *M. avez tort de moy tenir pour jengleur, p. 53.*

151. Yede to not: came to nought. 9/11. *M. alla à perdition du tout, p. 13. (See Phrase 42.)*

152. Yef ye fast not brede and water, etithe no thing that receiued dethe: if you do not eat only bread and water in fasting, eat, at least, nothing killed. 10/6. *M. se vous ne le jeunex en pain et en yauex, au moins n'y mengier point de chose qui preingne mort, p. 15.*

153. Ye haue wronge. 33/33. *M. vous avez grand tort, p. 53.*

154. Y must to the erthe thennes that y come fro: I must to the earth whence I came. 36/3. *M. il me cōvient que je aille à la terre dont je vins, p. 56.*

155. Y reioysed me. 1/3. *M. me rejouy, p. 1.*

156. Y wiil leue you the felde, and go my way. 21/28. *M. je vous lairay le champ, et m'en yray, p. 34.*

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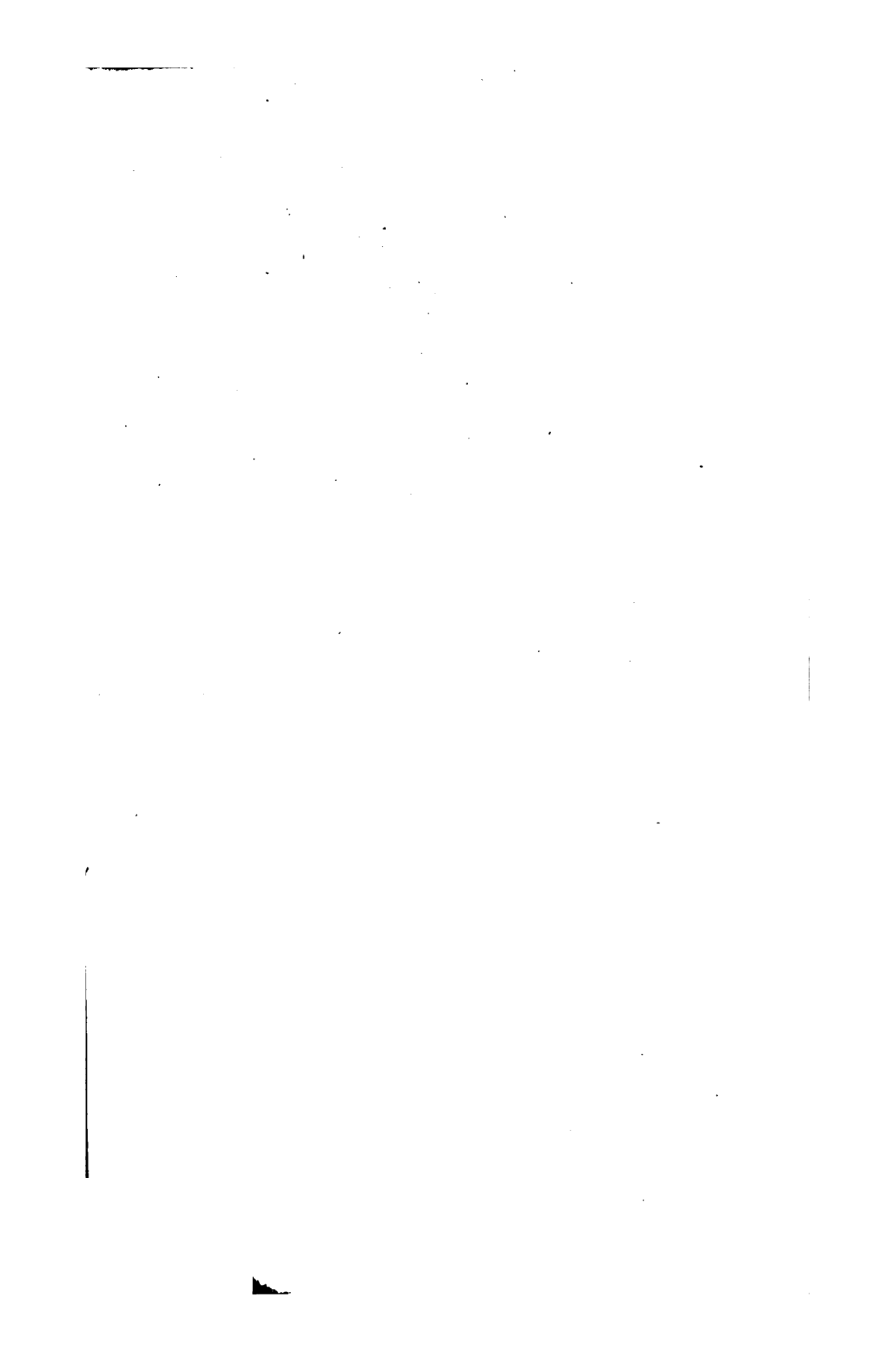
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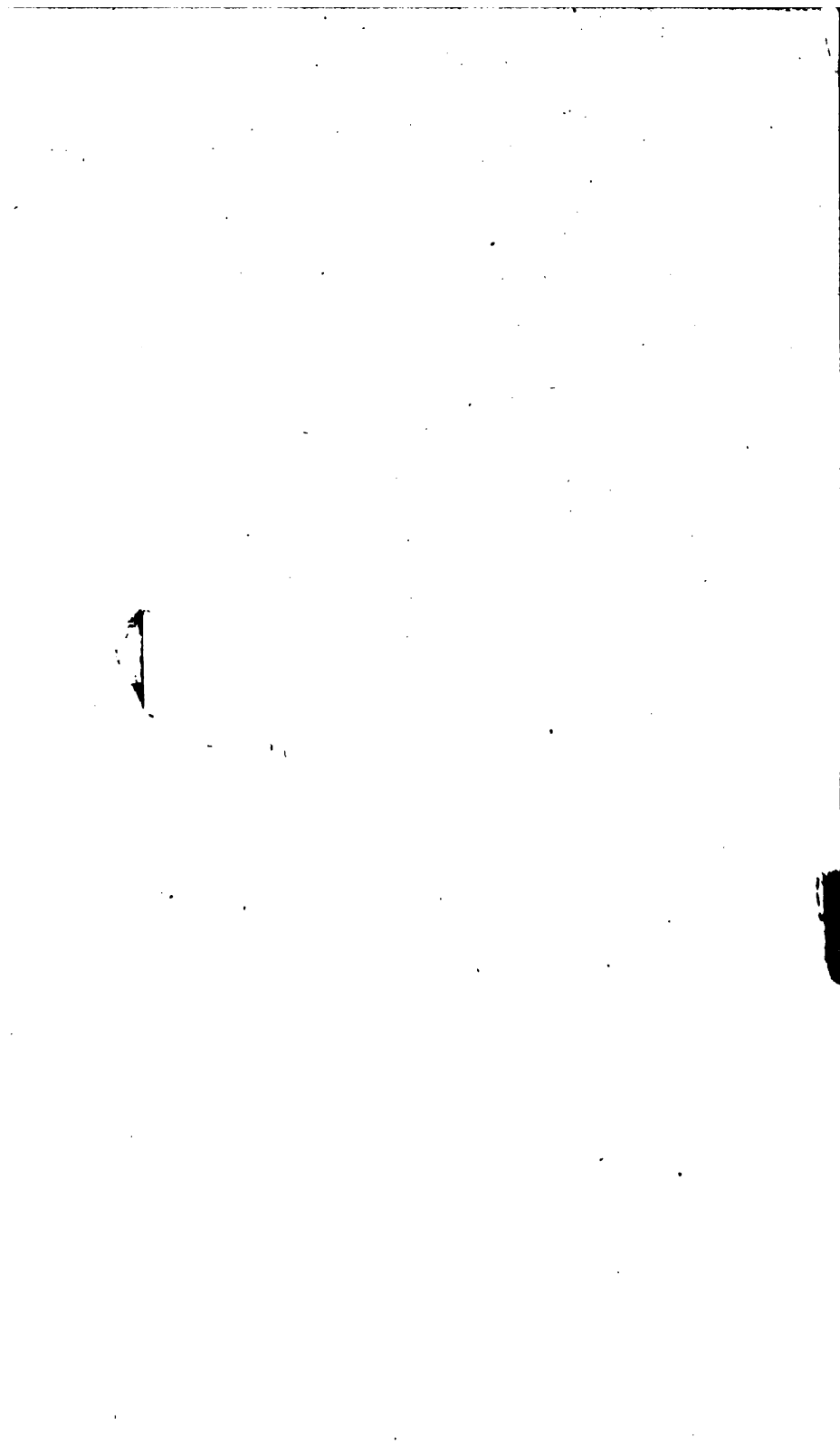
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